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The Christian Century

PUBLISHED WEEKLY

Can Lutherans Get Together?
By E. E. Ryden

Communist Morality
By Donald A. Lowrie

Southern Baptists in Chicago
Editorial Correspondence

Protestantism's D. P.'s
By Charles T. Holman

MAY 24, 1950

In This Issue

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The Christian Century

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Coming Events

May 22-26. Northern Baptist Convention, Boston.
May 26-28. Midwest Fellowship of Reconciliation Annual Conference, St. Louis; Bernard C. Clausen, Cecil Hinshaw, Milton Mayer, speakers.
May 28. Whitsunday (Pentecost).
May 28. Chicago Sunday Evening Club; Clarence E. Macartney, speaker.
May 29-30. Mid-Century Conference for Peace, Chicago.
June 2-3. Retreat for Denominational and Interdenominational Secretaries on Race Relations, Seabury House, Greenwich, Conn.
June 2-9. Southwest Student Conference, Davis, Okla.; John Oliver Nelson, speaker.
June 5-9. American Lutheran Church, Northwestern District, Annual Convention, Parkland, Wash.
June 6-9. Duke University Christian Convocation, Durham, N. C.
June 7-11. Augustana Lutheran Church 91st Annual Convention, Washington, D. C.
June 7-18. American Friends Service Committee Institute of International Relations, Friends University, Wichita, Kan.
June 8. Presbyterian Church, U.S., General Assembly, Harrisonburg, Va.
June 8-12. American Friends Service Committee Institute of International Relations, San Antonio, Tex.
June 8-15. Southern Student Y.M.-Y.W. Conference, Berea, Ky.; Bernhard W. Anderson, speaker.
June 9-11. Conference for Formation of World Organization for Brotherhood, Paris, France.
June 9-16. American Friends Service Committee Institute of International Relations, Spokane, Wash.
June 12-16. American Friends Service Committee Institutes of International Relations, Dallas, Tex.; Greensboro, N. C.; Evanston, Ill.
June 12-18. Congregational Christian Student Conference, Lake Geneva, Wis.
June 12-18. New Jerusalem (Swedenborgian) General Convention 127th Annual Session, Cambridge, Mass.
June 12-18. Student Y.M.-Y.W. Conference, Lake Geneva, Wis.
June 12-28. Candler School of Theology Fifth Annual School for Accepted Supply Pastors, Emory University, Ga.
June 19-July 21. Fifth Annual Summer Seminar on Pastoral Care, Augustana Hospital, Chicago.
June 13-14. American Association of Theological Schools meeting, Columbus, Ohio.
June 13-18. Church of the Brethren General Assembly, Grand Rapids, Mich.
June 13-18. United Evangelical Lutheran Church 54th Annual Convention, Hutchinson, Minn.
June 13-19. National Council of Women's Organizations of the Presbyterian Church, U.S.A., Ocean Grove, N.J.
June 14-18. Finnish Suomi Synod 61st Annual Convention, Ishpeming, Mich.
June 14-18. Lutheran Free Church 54th Annual Convention, Minneapolis.
June 14-20. Cumberland Presbyterian General Assembly and Missionary Convention, Los Angeles.
June 14-20. United Presbyterian Church of North America General Assembly, New Concord, Ohio.
June 19-30. Lutheran Church—Missouri Synod Triennial Convention, Milwaukee.
June 20-27. Evangelical Lutheran Church 19th Biennial General Convention, Minneapolis.
June 21-28. Evangelical and Reformed General Synod, Collegeville, Pa.

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The Christian Century

UNDENOMINATIONAL

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EDITORIAL

HOW HONEST can a Christian be at his prayers and remain a good patriot? The question is suggested by the act of a lay committee of the Church of England in withdrawing a prayer which had been prepared for use on Empire Youth Sunday, May 21. According to the Associated Press this prayer, part of a service which the Church of England Youth Council had distributed to more than 300 churches, would have said at one point: "Forgive, we beseech thee, the shortcomings of our imperial history, the greed and failure to consider the interests of the weak, the misunderstandings and discords we have inflamed and aided, our intolerence, injustice and uncharitableness." It was withdrawn, as the chairman of the youth council, Lord Elton, put it, because it gave a false picture of British imperial history and because it might have provided ammunition for Russian propaganda. From a political standpoint, Lord Elton's second point was plainly cogent. But should political considerations enter into such a supposedly spiritual exercise as prayer—even when it is public prayer in a state church? The Rev. C. H. Plummer, chairman of the committee which wrote and circulated the prayer, scoffed at the decision to withdraw it. Other parts of the prayer, he contended, would have given ample recognition to the good done by the empire and "any man who says our imperial history has no shortcomings is a fool." Lord Elton would probably agree. His contention was that the shortcomings should not be acknowledged in such a way that the Russians might hear about it. Was he justified in his decision to stop public prayer of that sort? How candidly could public prayer in American churches deal with the more high-handed incidents on our road to "manifest destiny" without provoking similar objection?

When Should Prayer Be Truthful?

France Proposes an Economic Union with Germany

AS THE foreign ministers were gathering in London, many warnings appeared in the press to beware lest Russia make some spectacular "peace" move designed to steal world attention. Instead, it proved to be France which did just that. On the day before the London conference opened, M. Schuman released a French proposal to link the French and German coal and steel industries in one gigantic enterprise, open also to any other European nations which might care to join, the whole to operate under a single international authority which should be responsible to the United Nations. Both the Americans and the British showed their astonishment at this "bold new program" advanced by France—the British in ways which indicated that they were as annoyed as they were astonished. The French communique left most of the details of the proposal for later revelation. But it was clear that the badgered Paris government had resolved to stop talking about Europe's need for integration and do something about it. Its offer is unquestionably, as Walter Lippmann has said, "the boldest, the wisest, the most far-reaching and constructive act of statesmanship since the end of the war." If it can be carried into effect, a genuine economic federation of all western Europe will almost certainly follow, and the old festering fears of another German attack on France, or vice versa, will wither away. This French offer has been by far the most important thing to come out of the London meetings. So far as is now known it has, in fact, been the only important thing to come out of those meetings. Nothing should keep the United States and Great Britain from doing all in their power to help the French proposal along. By the large-mindedness of the French proposal, a road has at last been found for western Europe which points in the direction of peace.

American Aid Promised to French in Indo-China

SECRETARY ACHESON'S trip abroad bore its first important fruit when it was announced from Paris that the United States had agreed to supply the French with military and economic aid in Indo-China. Unofficially it was reported that this would involve about $60 million of the $75 million for military assistance to Far Eastern countries which Congress last year voted President Truman might use at his discretion. Since this fund must be used within the next five weeks (the appropriation expiring on June 30), it looks as though there would have to be some fast and fancy spending if it is to be siphoned out of the U.S. treasury before the deadline. Exactly how much has been promised France and for what purposes is not known. Neither has any official answer been given to the equally important question as to who is to control the distribution of U.S. aid at the Indo-China end of the line. Never before has this country involved itself in a colonial war with so many misgivings. Practically the only defense made of Mr. Acheson's commitment is that otherwise the French and their puppet Viet Nam emperor, Bao Dai, are certain to lose Indo-China to the native rebels, who are Communist led. Along with that justification has gone the

assurance, in that part of the press which approves Mr. Acheson's act, that the United States must have required France to promise greater concessions to Bao Dai before it took this grave step. But if so, there has been no public announcement of the fact.

Revolutions Make Hard Choices

SUSPICION persists that it is not stopping communism's advance in Asia which is at the bottom of this Indo-China deal. Most of France's army is today tied down in its fruitless war against the native rebels, and the French treasury is being drained by the war's costs. But the whole scheme for a North Atlantic military alliance strong enough to pin down the Russians in west Europe depends on a powerful French army there. If the real purpose of Mr. Acheson's trip has been to put pressure on the other members of the alliance to shoulder a bigger share of the military load, as is widely believed, France could have made relief in Indo-China the price for her new divisions in Europe. It is doubtful, however, whether any amount of American financial or other aid can prop up the tottering Bao Dai regime long. K. C. Wu, the Princeton-educated governor of Formosa, recently predicted to a group of American correspondents that "Indo-China will be finished in a year." His prophecy undoubtedly reflected the expectations of Asia. It is a long-odds gamble Mr. Acheson is making, and for an end—the suppression of another nationalist revolution in a European colonial preserve—which may not be worth winning. If we succeed in fastening the French rule back on Indo-China, we will, to be sure, check the communists. But we will also deepen the conviction of millions in Asia that our interest is in keeping the old imperialistic order going as long as that can possibly be done. For that reason one sympathizes with Keyes Beech, correspondent of the *Chicago Daily News,* who wrote his paper from Tokyo on May 8, "For a change, I'd like to see us back a revolution instead of buck one."

Pakistani Premier Makes Friends in America

DURING the past three weeks Americans have been impressed by the frank and friendly manner of our distinguished guest Liaquat Ali Khan, the prime minister of Pakistan. His visit has focused American attention on a new and important nation, the fifth largest country in the world. Pakistan came into being as a result of the partition of India. World opinion, and particularly opinion in the United States, opposed that partition. When it became a fact, many feared that the new Muslim state would follow a policy of religious intolerance which would lead to war with India and would make life difficult for its Christian minority and the missionaries at work within its boundaries. No such policy has been followed. Just before coming to this country, Liaquat Ali and Pandit Nehru concluded negotiations which make peace a likely prospect for the subcontinent. And from the beginning the Pakistani government has been friendly and helpful in its dealing with missionaries. The measure of success attained by a cooperative mission project known as Technical Service Associates, a sort of missionary Point IV program, is directly attributable to encouragement from high government officials. Beyond her own borders, Pakistan has taken the lead in supporting the guarantees of religious freedom, including the right to proselytize, contained in the U. N. Charter of Human Rights. It was Pakistan's delegate, Sir Zarfullah Khan, who opened the way for a new day in relations between Christians and Muslims by supporting the inclusion in the charter of the right to proselytize on the ground that this was a privilege Islam claimed in other countries and which, therefore, must be accorded others in Muslim countries. Hence, not only because he has been a gracious guest but also because of these evidences of good will and tolerance, the prime minister carries with him as he returns to Pakistan the best wishes of American Christians.

Indonesian Christians Need American Help

CHRISTIANS in Indonesia are faced with what must seem to them almost insurmountable difficulties. Their whole status has been altered by the events of the last few years. They have been tumbled from a position of privilege as members of the dominant religious group in the Netherlands empire to that of a minority in an overwhelmingly Muslim state. Their situation is further complicated by the fact that great numbers, perhaps the majority, of them sided with the Dutch against the Indonesian revolutionists. This could have proved much more serious had not also many top-level leaders of the revolution—men like Johannes Leimena and Nicholas Palar—been Christians while scores of others had been trained in Christian schools. That these are no quickly passing embarrassments is indicated by our correspondent for southeast Asia in his report following a recent trip to Indonesia (see page 662). Patterning its republic along American lines, the new government will no longer subsidize the Church of the Indies, a Reformed body which is the largest and has been the most pro-Dutch of the churches. It has agreed, however, to give that church a final settlement of 10 million guilders (approximately $3 million). Through the strictest economy church leaders hope to make this last for six years. If widespread inflation continues, or worsens as it well may, there is little hope that the money will last even that long. Dutch churches are hard put to it to contribute the greatly reduced amount they have been sending since the war. In sober fact, the only hope for continued advance in this area where Christianity has made greater progress than anywhere else in Asia is for American Christians to share in missionary undertakings there. The plight of the Church of Indonesia (as it is now called) and of all other Indonesian churches should have particular appeal for Americans. These Christians will suffer because the Indonesian government has accepted the ideal of church-state relationships which we believe to be highly important both for a democratic government and a vital church. We hope that our mission boards will recognize the significance of the opportunity now open to them. A great nation is being born. The revolution that has made this possible was in part a product of the Christian mission movement. The future effectiveness of that movement

largely depends on whether or not American mission boards have vision and flexibility enough to readjust their programs to meet emergent present-day needs.

Another Breach in The Sunday Dike

ON Sunday, May 7, crews from Columbia University defeated the varsity and freshman crews of the University of Wisconsin in rowing races at Madison. On the surface, this hardly reads like a news item of particular importance. The two universities had not intended to hold their dual rowing meet on Sunday. It had been scheduled for Saturday. But high winds prevented on that day. So, rather than abandon the races, they were postponed until Sunday and held then. But thus starts another breach in the dikes of custom which have sought to preserve Sunday as a day of rest and worship, a day affording an appreciable contrast in mood and manners to the other days in the traditionally tense American week. Professional sport long ago broke over the Sunday barriers. Roman Catholic schools and colleges, following Continental practice, frequently stage their athletic contests on Sunday afternoons. But the meet between Columbia, a privately endowed university, and Wisconsin, a state institution, was the first instance we have noted in which schools of such prominence have turned Sunday into a day for organized sport. The old conception of a Puritan Sabbath can no longer be maintained in this country. Public opinion will not support its rigid proscriptions. Nevertheless, we regret to see the colleges inching toward a decision to allow Sunday on the campus to become a day for sporting competition. Sports already have their full share in American college life, if not more than their share. We doubt whether the majority of students would care to have Sunday also turned over to the athletic department. And we are fairly certain that most of their parents wouldn't. It would do no harm if those who think that the Columbia and Wisconsin administrative officers made a mistake in judgment in this case wrote them to that effect. And there may need to be watchful attention for a little while lest other colleges follow this baneful example.

Carolina Churches Divide on State Aid for Hospitals

BY ONE of those coincidences which add interest to church history, the Baptists and Methodists of North Carolina within the space of a single week took diametrically opposing positions on the issue of state aid for their philanthropic institutions. A special meeting of the Southern Baptist state convention voted, about 2,900 to 100, to instruct the trustees of the denominational hospital at Winston-Salem not to accept the nearly $700,000 in government funds which were to have built an addition to that institution. Seven days later Duke University, Methodist institution in the same state, announced that it would take federal and state funds to help build a million-dollar nurses' home for its hospital. About $440,000 will come from Washington under the terms of the Hill-Burton act. Is this a surrender of the principle of separation of church and state? The Southern Baptists are convinced that it is, and at their Chicago convention speakers piled up an impressive list of instances in which they have turned down such government funds. The Methodists apparently either do not believe that the separation issue is involved, or they don't care a hang so long as they get the money. But here is an issue that all branches of Protestantism will not be able to avoid much longer. The cost of maintaining first-class institutions is becoming staggering. If the institutions are not first-class, they do the sponsoring churches no credit. Tax funds are the answer being offered to these hard-pressed church institutions. The terms are generous and institutional policies seem to be left under church control. The choice before the denominations is (1) a sharp reduction in philanthropic services, (2) a very large increase in financial support for such institutions, or (3) government aid. The Southern Baptists have chosen the second course. So far, other Protestant bodies are lying low and saying nothing, while taking help from almost any source. And, as usual, the Roman Catholic Church is hot after government funds to expand its institutional establishments. Six-sevenths of the $43 million thus far allocated to denominations under the Hill-Burton act has gone to that communion.

Presbyterians Reap Korean Harvest

BECAUSE of disagreement over the seating of delegates from sections where missionaries of the schismatic Orthodox Presbyterian Church and the Independent Board of Presbyterian Missions are at work, the General Assembly of the Korean Presbyterian Church, meeting in Seoul earlier this month, was forced to adjourn. It struggled to organize for four days; then had to give up. The commissioners will meet again in September, but with little hope of success. Here is another in a sequence of events in Korea which illustrates the inherent weakness of denominationally sponsored foreign missions. At war's end the Protestants of Korea were united, both spiritually and organizationally. Presbyterians, Methodists, Holiness, Salvationists—all had united by order of the Japanese government on July 19, 1945. Shortly after "liberation" by the American forces a meeting of leaders of Korean church groups voted overwhelmingly to continue in union for the time being and set a date for a conference at which the final decision would be made. Before that conference could convene, a Methodist bishop arrived and formally reconstituted the Methodist Church in Korea. Returning Presbyterian missionaries split that group into three warring factions. By the time the date set for the conference arrived, disunity was already an accomplished fact. Now it appears that the situation has deteriorated even further. It is probably too late to save the situation in Korea, but Presbyterian and other mission boards should learn a lesson from the Korean debacle. No mission field can be used as a dumping ground for fanatically fundamentalist missionaries and escape what is happening in Korea. Emil Brunner is reported to have pointed this out after his visit to that country, charging that much the missionaries had been teaching there lacked intellectual respectability. The high percentage of missionaries of several larger denominations who have been trained by fundamentalistic schools in this

country indicates that a closer screening is required if the Christian missionary movement is to continue to merit the all-out support of intelligent Protestants.

Finds Tax Exemption Abuse Growing

"TAX EXEMPT businesses definitely are multiplying," says the May issue of *Fortune*, "at a rate that unless checked threatens to distort and upset the whole economy." This leading magazine of American business is sharply critical of the device by which trusts, foundations, colleges and other religious, educational and cooperative organizations "are depriving the federal government of hundreds of millions in tax revenue. They are competing unfairly with companies not exempt from taxes. Their receipts have been estimated at upwards of $10 billion, with some figures going very much higher." *Fortune* admits that it is probably politically impossible to deprive cooperatives of their exemption from the 38 per cent corporate tax which applies to other business, but it rightly points out that some of the businesses which have been developed under the protection of the exemption which cooperatives possess in fact are "hardly more than corporations that have enjoyed tax exemption for years because they have managed to tailor themselves to fit the specifications of co-ops." Surely the law can be amended to exclude these beneficiaries of special privilege without undermining the status of legitimate cooperatives. The other major device which is being used to dodge taxes is the sale-and-lease-back maneuver of which many colleges and charitable foundations are taking advantage. *Fortune* declares that although the first large-scale application of this device occurred as recently as 1943, literally hundreds of colleges have made such arrangements. One school, Northwestern University, "was approached more than 400 times in two years" with such proposals. The magazine approves the statement of President Stassen of the University of Pennsylvania that college-owned business activities not directly connected with the nature of the institution should pay taxes. If this is not done by colleges and other institutions, then the repercussions on our entire economy of abuses in tax exemption may easily engulf the churches as well as their subsidiary institutions.

Trygve Lie Goes To Moscow

TRYGVE LIE, secretary general of the United Nations, has announced that he will not accept re-election to that post when his term expires next fall. But he has made a bold effort to give the post itself an enhanced importance by going to Moscow where, as this is written, he is trying, face-to-face, to induce the Russians to resume genuine collaboration with the non-Communist nations in the U.N. His mission has been damned with faint praise from Washington and London. It shows, however, that the smaller nations in the U.N. do not believe that continued negotiations with the Russians are as useless as the larger nations claim. . . . With the voting in presbyteries of the United Presbyterian Church now virtually completed, it is clear that that denomination, as well as the Reformed Church in America, has failed to ratify the proposed union of the two churches. . . . On May 12 the American Bowling Congress voted to rescind a 34-year-old rule restricting membership and participation in bowling tournaments to whites. This victory for human rights resulted in large measure from the indefatigable efforts of Father Charles Carow, a Brooklyn, New York, priest who has fought the A.B.C. color bar for years, apparently against hopeless odds. . . . The annual convention of the National Association of Evangelicals, held last month in Indianapolis, was told that an international organization to rival the World Council of Churches is in process of formation. The organizing convention will be held in Swtizerland in 1952, with Prince Oscar Bernadotte of Sweden as its chairman. The conservative churches represented in the N.A.E. have every right to organize such a world body if they so desire. But why don't they wait until after the World Council meeting in Evanston in 1953 and see whether they feel such a body necessary to keep alive a conservative theological testimony? They would find plenty of churches in the more than 150 that will send delegates to Evanston which are fully as conservative in their creedal positions as any in the N.A.E. . . . President Truman told an audience during his "whistle-stop" tour that this government is doing everything it can to try to get help to the starving in China. Then a Senate-House conference committee earmarked $8 million in the foreign aid bill for such help. That is $8 million better than nothing, and it would be interesting to see what the Quakers, for instance, could accomplish with it. But it is not a very impressive gesture on the part of the U.S. government.

Southern Baptists in Chicago

[EDITORIAL CORRESPONDENCE]

Chicago, May 15.

EIGHT THOUSAND Baptists concluded their 105th annual convention here last night. The first meeting of its kind ever to be held in a northern city was remarkable for its decorum. In fact, the convention so far departed from its customary free-swinging ebullience that the chief topic of conversation yesterday among the delegates or "messengers" concerned the reasons for this docility. The theory most widely held was that the messengers were a little overawed by America's second largest city, and were determined to show the world that Southern Baptists are a serious and punctilious people. An elaboration of this idea was the supposition that peace reigned because Dr. Robert Greene Lee, whose third-term election to the presidency of the convention shattered recent precedent, ironed out disputes behind the scenes, using the "eyes-of-America-are-upon-you" argument.

There may have been some truth in these suggestions, but a deeper level of logic comes closer to the core of reality. This is that the Southern Baptist organization is developing in a direction which increasingly inhibits the simple town-meeting procedure used in the convention. That the avowedly local and professedly individualistic churches of this denomination are creating a distinctive

structure of overhead relationships is generally admitted, providing that the question is asked in the right way. But the question must be asked in the right or circumlocutionary way, for the reply must square a theory of pure congregationalism with an advanced and growing practice of ecclesiastical integration. Inartistic bluntness in phrasing a query in this field is likely to set off a torrent of words which enlightens only the initiated. Some of the local reporters who were assigned to cover this convention for the first time found the double-talk quite confusing.

At this meeting, liberals and radical fundamentalists were agreed, to their mutual dismay, that the convention is run by a "machine." To an unofficial breakfast group one liberal declared that twenty men make all the important decisions for the denomination. On the evening of the same day, Frank Norris told about 75 of his fundamentalist followers that a half-dozen people, whom he named, hold the convention in the palm of their hands. But even this champion of extreme individualism paid tribute to the trend toward integration by telling his adherents that fundamentalist, Bible-believing, second-coming Baptists north and south will soon unite behind the foreign missions program of the Conservative Baptist Association and his own seminary.

While this view is somewhat oversimplified, one could not sit in this convention and observe its actions without realizing that the thousands of people voting, generally without discussion or dissent, were acting as something more than "messengers." On one afternoon they gave authority to a transaction involving $1,600,000, that being the purchase price of the buildings of Wake Forest College, which are to house a new theological seminary for the southeastern part of the country. A little while later they approved a budget of $10 million which covers a variety of cooperative causes and enterprises. On the basis of such votes the officers who are entrusted with these matters enter into commitments which obligate the convention and through it the churches. How then can it be maintained that the convention does not have "the right to interfere with the autonomy of a single Baptist church within its bounds"? Such actions affect autonomy, have an important bearing on the "spiritual democracy" of the local congregation and compel the individuals who make up the convention to act as delegates, even though they call themselves messengers.

The 27,285 churches represented here (a gain of 463 in the past year) are organized into 961 associations and 22 state conventions. They control church property valued at $548 million, an amount which increased by $97 million during the past year. Nationally they work through foreign and home missions boards and 17 other agencies, commissions and permanent committees. Many of these have assets running into millions of dollars, large staffs of employees, extensive holdings of property. Their direction is entrusted to boards of trustees approved by the convention. During this meeting a succession of men, speaking for each of the convention agencies, stood before the microphone and read pages of names of persons nominated to assume responsibility for these enterprises. When they had finished at the end of a half hour, the convention approved the nominations. By their vote the messengers gave these persons authority to act on behalf of all the churches.

The obvious clash between Southern Baptist congregational theory and presbyterian practice raises a problem which sooner or later will have to be faced with a candor which is now abhorrent to the convention's members. But the existence of the problem should not be taken as an occasion for minimizing the vitality and power of this denomination. Its membership now stands at 6.7 million, which is almost double its size 25 years ago and 4.2 per cent larger than last year. Its Sunday schools enroll 4.6 million, a gain of 8 per cent over last year and 15 per cent over two years ago. The Baptist Training Union now enrolls 1.2 million, which is 14 per cent larger than a year ago. During the past year 1,549 pastors were added to the roll of active ministers, making the number 17,800. The total circulation of Southern Baptist papers is now 9.9 million, a gain of 800,000 in the past twelve months. Over 6,500 men are studying for the ministry in Southern Baptist schools, 2,100 having reached seminary. Nearly 50,000 young people are studying in 29 denominational colleges, whose property and endowment is valued at $86 million. The denomination operates 26 hospitals valued at $43 million and 20 orphanages possessing property valued at $11 million. Last year Southern Baptists gave their churches over $178 million, a gain of 14 per cent. Of this amount $31 million went for missions and benevolences.

Where is this growth leading? It certainly has significance for church life beyond the territory included in the Southern Baptist Convention, even though there are an estimated 25 million unchurched white people in that territory. Unlike the meeting last year, this assembly did not vote to expand its territorial bounds, although it received an overture to admit Alaska into the Southern Baptist Convention! But expansion has not stopped. Adoption by the convention of the report of a "committee on common problems" insured that. The committee, whose head was T. C. Gardner of Texas, declared: "(1) For Southern Baptists to join the World Council of Churches would be but to weaken our age-long struggle for separation of church and state [because its membership contains state churches]. (2) The idea of a Protestant ecumenical church has no scriptural authority. For Southern Baptists to join such an organization would be to eventually lose our adherence to the local, visible, democratic, sovereign, autonomous, authoritative, Christ-given churches of the New Testament. (3) There is involved in the question of cooperation with these ecumenical organizations the question of liberalism and modernism . . . (4) Could such cherished Baptist doctrines as believers' baptism, a regenerated church membership, soul competency and salvation by grace be maintained if Southern Baptists should enter into close ties with those who deny these fundamental scriptural truths? Even if these great doctrines were not endangered in our present churches, Southern Baptists could not enter into comity arrangements which would deny these truths to people living in many of our American communities."

Convention approval of the report blasted the hope that an American Baptist Alliance might be constituted from all Baptist bodies in America, since "there is no need for such an alliance." It gave approval to "a great crusade to indoctrinate all of our people in the fundamentals of

our faith." It declared that "Southern Baptists cannot enter into any organic connection with the Federal Council of Churches of Christ in America or any other organizations which would compromise Baptist principles and truths revealed in the inspired Word of God." And it warned "that if there be a desire to investigate the possibility of changing the constitution of this convention to limit the constituency in any way, that it be done only after a lengthy and thorough study by a qualified committee."

On its face, the Gardner report was a gratuitous rebuff to other Protestant Christians. Taken in its context, it was something less and something more. It was something less because it headed off a resolution, which was written but never presented, which would have prevented any church having relations with any Protestant cooperative agency from sending messengers to the convention and would have banned any Southern Baptist engaging in or supporting cooperative work from holding any office under the convention. This would have involved a change in the constitution of the convention which could and probably would have played havoc with its unity.

But it was something more than a mere rebuff because it clearly accelerates Southern Baptist isolationism from other evangelical Christians. It confronts them with the emergence from regionalism into national religious life of a powerful denomination which frankly proclaims its intention of getting members and starting churches anywhere it can, regardless of its effect upon the total impact of Protestantism on community and national affairs. To generate more power for this drive, the Gardner committee calls for an intensified emphasis upon points of doctrinal difference. So the convention jealously safeguards its own unity and bars cooperation with others—a device whose potentialities for sectarian power the Roman Catholic Church has demonstrated ever since the Council of Trent.

Meeting in Chicago and taking the Gardner resolution as its platform, the Southern Baptist Convention starts its march to become the largest Protestant denomination in America. Nobody should discount the possibility that within another 25 years it can be just that. It has doubled its membership in the last quarter-century. It possesses great wealth and the populous and prolific section from which it draws its principal strength is rapidly industrializing. The denomination is highly organized, and its peculiar combination of effective discipline and apparent freedom makes it adaptable to a variety of circumstances and constituencies. The fact that the proliferation of new hot-gospel sects has had such great difficulty in winning a stable foothold in the south indicates that this denomination, unlike many other Protestant churches, has succeeded in keeping its doors open to the disinherited and uprooted.

That Southern Baptists are not entirely unaware of the truth of Amsterdam's statement that "we are responsible for one another" is shown by its emphasis upon the separation of church and state, by its cautious social service statement, which was watered down in last-minute, behind-the-scenes conferences, and by the great meeting held last night in the Chicago Stadium, where 20,000 Baptists, Negro and white, northern and southern, held a giant evangelistic rally. But they did not counteract the main trend.

H.E.F.

Scholarly Research

EDITOR THE CHRISTIAN CENTURY:

SIR: My neighbor down the street is a learned man, but very democratic, so he speaks to the ash man and the bus conductor and to me and to other plain folk.

The other day he told me he felt strongly that some university, or five or six of them, ought to give him a Ph.D. degree, because he had helped so many boys and girls get theirs by answering questionnaires running to four pages. He told me that he had no fear for his years of retirement when they come, for answering Ph.D. questionnaires will take up every one of the twelve working hours of the day. At present he is able to give only half of his time.

There are two ways, he said, of getting a Ph.D. One is harmless—that is, to the innocent bystanders. This is to find some forgotten man who has not been "done" and "do" him. There is Hector MacTavish, for instance, of John o' Groats, *circa* 1412-1469. He wrote many rhymes for children which even the Scot's wha hae wi' Wallace bled could not understand and to which the kids had a decided allergy. Do a thesis on "A Comparison of MacTavish with the Upanishads," and you will have a *summa cum laude,* and better still, a teaching job. The fact that the reason why no one has ever "done" MacTavish is that he is not worth "doing," is incompetent, irrelevant and immaterial.

The other way, he said, is harmful to innocent citizens. It is to get up a questionnaire with 41 questions and send it out to 500 people. Then get an adding machine and tabulate the answers. The result is supposed to be an original contribution to knowledge.

This year, he said, a student wrote, "At what age did you write your best copy, at 4, or 20, or 54? Will you please examine 20 novelists and determine at what age they did their best work. Do the same for 20 preachers." The shattering revelation will be, he felt sure, that Keats' best poems were written before the age of 27 (he died at 26), and that since he reached the age of 90, G. Bernard Shaw has written nothing but garrulous nonsense.

Another searcher for truth, he said, asked for help on a thesis on "The Differences Between Boys in High School and Those in College." That was a piece of "major research." What change have you noticed in their ideas about relativity? About sports roadsters? About jazz orchestras? Have you noticed any change in the hours of going to bed? Getting up? In what they cost their dads?

I am getting ready, he said, for the announcement any day that college boys on an average are taller than high school boys (22 pages of measurements), and that, on the whole (be scholarly; admit exceptions!) college seniors are more interested in girls than high school sophomores. It is no objection to this contribution to learning that someone had already guessed at these conclusions. This time they will be *proved.*

I wonder, he said, if the time will ever come when knowledge of a subject and the ability to teach it will be counted as the chief equipment for teaching?

That's what the man said.

Yours,

SIMEON STYLITES.

Can Lutherans Get Together?

By E. E. Ryden

IT WAS CONSIDERED quite the proper thing in Lutheran circles not so many years ago to indulge in doctrinal polemics. Each of the many synodical bodies lived in splendid isolation, cast suspicious eyes on other groups and made it a matter of conscience to point out real or imaginary shortcomings in teaching and practice. This somewhat dubious ecclesiastical pastime was regarded as an infallible sign of zeal for the faith. Less than a decade ago a distinguished Lutheran theologian, in vigorously excoriating certain other bodies, charged that politics was "getting a stranglehold on theology" in the American Lutheran Church, that "doctrinal decay" was creeping into the Augustana Lutheran Church and that the Lutheran Free Church was in many respects as "liberal" as the United Lutheran Church in America.

All this now belongs largely to the past. Except in restricted areas, American Lutherans are no longer hurling anathemas at each other. Instead, they are meeting together, praying together and working together in a manner that has made their church for the first time one of the most potent spiritual forces in the New World. As evidence of this, the National Lutheran Council early this year could point to a decade of achievement probably unsurpassed by any other Protestant group. In the humanitarian field alone, $25 million in money, plus food, clothing, medicines and other material relief valued at $11 million additional, had been sent abroad to war-stricken peoples as a fruit of this new Lutheran cooperation. Confronted by a world in chaos and moved by the despairing cry of distress rising from many lands, American Lutherans had learned that in a day of crisis they could meet their responsibilities as a Christian communion only by pooling their resources and through united action.

A Year of Destiny

But that is not all. While engaged in a common mission of mercy American Lutherans had found each other. They had also experienced the thrill of cooperative achievement. As a consequence, Lutheran unity is on the march. In many circles 1950 is regarded as a year of destiny. This is due to the fact that all Lutheran bodies will meet this summer or fall in annual, biennial or triennial synod, and each one of them will be confronted by some phase of the unity problem.

Lest I be accused of unwarranted optimism, let it be stated at the outset that total union is not in the present picture. While there are those who believe that the first steps may be taken toward eventual merger of at least two-thirds of American Lutheranism—namely, the National Lutheran Council bodies—even this may fail of realization. The fact remains, however, that the Lutheran Church is in a state of ferment such as it has not known in the last three decades. The situation is exceedingly fluid, new alignments are the order of the day, and when the present movement has run its course it is almost certain that American Lutheranism will present a picture radically different from the present scene.

Here one might pause to observe that the Lutheran Church in this country is not nearly as badly divided as is generally supposed. Doctrinally there is probably greater uniformity than is found in any other Protestant communion. From the standpoint of organization, too, there is considerable unity. It has been estimated that at least 150 Lutheran bodies have come into existence in America since Lutheranism first came to these shores. This multiplicity of groups was due largely to different European national origins as well as geographical distribution in this country. The process of unification, however, has gone forward steadily, and today only 18 autonomous bodies remain. Six of these embrace 5,729,155 members, or more than 96 per cent of all Lutherans in America.

Divisions Exaggerated

Moreover, through organic unions and the formation of federations, more than 99 per cent of the church's membership now find themselves within one of the three following major groups: (1) *The United Lutheran Church in America,* an organic union of 32 constituent synods with a total membership of 1,919,822. (2) *The American Lutheran Conference,* a federation of five autonomous bodies: Evangelical Lutheran Church (772,163), American Lutheran Church (689,227), Augustana Lutheran Church (432,329), Lutheran Free Church (55,225) and United Evangelical Lutheran Church (44,300). Total membership, 1,993,244. (3) *The Synodical Conference,* a federation of the following groups: Lutheran Church—Missouri Synod (1,617,692), Joint Synod of Wisconsin (297,922), Slovak Church (21,618), Norwegian Synod (9,595) and Negro Missions (15,001). Total membership, 1,961,828.

But the movement toward Lutheran unity has proggressed even farther than is indicated by the above groupings. Most significant of all organizations is the National Lutheran Council, which is a functional agency embracing not only the United Lutheran Church in America and all of the bodies in the American Lutheran Conference, but also two smaller synods. Thus nearly 4,000,000 Lutherans, or two-thirds of the entire communion in America, have joined hands in the council to carry out common tasks at home and abroad.

Future of National Lutheran Council

The most ambitious unity proposal which now confronts Lutherans is a plan to transform the National Lutheran Council into an organic union or, as an intermediate step, to move in that direction by converting it into a federation. This proposal, which had its origin in the Augustana Lutheran Church, has produced a tremendous amount of discussion and will be submitted this year to the respective conventions of the eight bodies participating in the council. Few Lutheran leaders can be found who will venture

a prophecy on the outcome of this referendum, nor will this writer essay to do so.

Unfortunately, the plan may have received a body blow when the Church Council of the Evangelical Lutheran Church a few weeks ago voted unanimously to ask its biennial convention to reject both the idea of a federation and an organic union. The Evangelical Lutheran Church is the second largest body in the council, and adverse action by its convention could easily destroy all hope for the consummation of the greatest unity move ever envisioned by American Lutheranism.

Three Churches Consider Merger

Another more limited merger proposal which at the present moment seems to give more promise of success involves three bodies affiliated with both the National Lutheran Council and the American Lutheran Conference. They are the Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church. This move, which was launched almost simultaneously with the larger plan to unify the National Lutheran Council, originally contemplated a merger of all five bodies of the American Lutheran Conference. The Augustana Lutheran Church, however, indicated that it was not interested in the proposal while the greater unity move was pending, and the Lutheran Free Church, which is traditionally opposed to mergers, also was lukewarm. As a result, these two bodies were eliminated in the subsequent unity negotiations.

In some circles this tripartite move is interpreted as the answer of the three interested churches to the larger merger plan. Through their respective official weeklies, the three bodies are presently engaged in ardently wooing each other. Successful consummation of the plan would bring into existence a new church of more than 1,500,000 souls. Only the United Lutheran Church in America and the Missouri Synod would exceed it in numerical strength. Proponents insist that the new body would occupy a strategic mediating position between the churches on the right and on the left (meaning particularly the Missouri Synod and the United Lutheran Church), and that the ultimate purpose of the move is to lay the foundation for a union of all Lutheran bodies. The proposed merger of the National Lutheran Council bodies, they point out, does not include the Missouri Synod and might tend permanently to alienate that body.

Even Missouri Shows Interest!

That the powerful Missouri Synod is more than mildly interested in the present unity moves among the National Lutheran Council bodies is indicated by a number of unusual events. In a surprising overture adopted by its College of Presidents on May 6, 1949, the executives of Missouri's 32 districts expressed "profound distress over Lutheran disunity and a desire and willingness to cooperate in efforts to achieve Lutheran unity in doctrine and its application to the life and work of the church." The Missouri leaders proposed that all Lutheran bodies join in free conferences of pastors and laymen "to establish existing agreement and to remove existing differences," and they expressed the hope that out of such discussions might come "the eventual formation of a federation of Lutheran bodies designed for cooperative Lutheran action on the basis of the Word of God."

Ten years ago such an overture from Missouri would have created a sensation in Lutheran circles. In 1949, however, the action caused only a ripple. Coming so closely on the heels of the move of two-thirds of American Lutheranism to close their ranks within the framework of the National Lutheran Council, the proposal evoked rather invidious interpretations in certain quarters of the church. A more charitable view, however, is that Missouri, like all other Lutheran bodies, is beginning to feel something of the "impounded impatience" with the present order of things, particularly on the part of the laity of the church, and senses the urgency of the demand for greater unity. A growing impatience with her sister synods in the Synodical Conference, especially the intransigent Joint Synod of Wisconsin, may also be partly responsible for the changed attitude of Missouri toward other groups. But more about this later.

Doctrinal Accords

The new policy is already bearing fruit. Proof that Missouri is in dead earnest about joining the movement for closer Lutheran unity may be found in the recent doctrinal accord achieved by representatives of Missouri and the American Lutheran Church. This is not the first time such tentative agreements between the two churches have been reached in committee, but none has ever been able to survive a Missouri triennial convention. This time, however, there is every indication that both bodies will give their endorsement to the new accord. If so, it will be the first time that Missouri has ever reached doctrinal understanding with any Lutheran body outside the Synodical Conference. Because the American Lutheran Church is one of the churches involved in the proposed tripartite merger, more than usual significance is attached to the agreement. Whatever else it may denote, the move may be regarded as a definite sign that Missouri is getting ready to emerge from its traditional isolationism, and may soon become a potent force in determining the direction of the Lutheran unity movement.

Not so easy to understand, in view of this new policy, is the negative attitude which Missouri continues to take regarding membership in the National Lutheran Council. When the triennial convention meets in Milwaukee the latter part of June, the delegates will be confronted by a majority committee report which recommends that Missouri remain outside the council and a minority report signed by a lone layman which urges membership. The majority report, however, recommends continued cooperation with the council in limited areas that are "mutually agreeable," and it qualifies its adverse report on full membership by stating that it does not favor such a relationship "at the present time."

In citing reasons for its negative stand, the majority report states that joining the National Lutheran Council at this time "would have serious repercussions in other constituent bodies of the Synodical Conference." This is a clear reference to the Joint Synod of Wisconsin. This irreconcilable body, which is more and more gaining the rather unenviable distinction of being unable to agree with any other Lutheran synod on anything, has repeatedly

criticized Missouri for its efforts to reach understanding with other Lutherans. In 1939, for instance, Wisconsin officially requested Missouri to carry on no further negotiations with the American Lutheran Church, for to do so would constitute "a denial of the truth."

That Missouri is growing increasingly restive under the inhibitions imposed upon her by her less tolerant sister synod is indicated in a startling article in the *American Lutheran* in which Theodore Graebner, veteran Missouri theologian and editor, politely but firmly invites the Wisconsin Synod to withdraw from the Synodical Conference. The tensions suggested by this article may easily lead to the breakup of the Synodical Conference, but even such a schismatic development, in the opinion of many, might eventually open the way for a larger rapprochement among Lutherans.

Thus far I have made no mention of a worldwide Lutheran unity movement which has exerted a profound influence on American Lutheranism. In 1947 at Lund, Sweden, there came into being the Lutheran World Federation, which was established on the foundations of the earlier Lutheran World Convention. All of the National Lutheran Council bodies participated in the formation of the federation. The Missouri Synod, although officially not a member, has cooperated in a measure in the federation's far-flung program of relief and rehabilitation.

Beyond all this, there is a deep interest among American Lutherans in the broader ecumenical movement among Christians. Three bodies—the United Lutheran Church in America, the Augustana Lutheran Church and the American Lutheran Church—participated in the formation of the World Council of Churches at Amsterdam in 1948, and other bodies may eventually seek membership. The president of the United Lutheran Church is one of the vice-presidents of the World Council.

I have left to the last reference to what is probably the most constructive force that is working for Lutheran unity at the present moment. Very quietly and without any fanfare of publicity, two commissions composed of scholars from seven of the eight National Lutheran Council churches have been at work during the last five years on a common Lutheran hymnal and a common Lutheran liturgy. Both commissions will probably finish their tasks this year. When Lutherans from coast to coast, regardless or synod or national origin, begin to use the same book of worship, pray the same prayers and learn to sing Luther's "Ein' feste Burg" in the same way, the day of eventual union will not be long removed.

Communist Morality

By Donald A. Lowrie

ONE of the ideological problems which has greatly concerned the thinkers of Soviet Russia is that of morality. Like so many other words in common use—democracy and freedom, for instance—morality has a peculiar meaning in communism. What is Soviet morality? How is it to be distinguished from the Western understanding of that word? An authoritative contribution to that problem is given in two brochures published in Moscow, which have just come to hand.*

Like any proper catechism, the pedagogical booklet begins with a definition: "Morale or morals is the totality of norms and rules for human conduct in definite social conditions. Morals give rise to the feelings and thoughts of men, the level and character of their consciousness, their customs and habits of conduct in regard to labor, the family, toward one another and toward society. Morals are connected with the spiritual life of men." And then the distinctions between old and new morality are adumbrated.

Besides its other world-shaking results, "the great October Socialist Revolution," we are told, "meant a radical change in the spiritual development of the working masses and in their moral consciousness. With the progress of the reorganization of our country's social life there was a corresponding change in the nature of Soviet people, their moral views, feelings, customs." This purely natural process of changing man's moral concepts was foreseen by Marx and Lenin, and has been continuously promoted during the whole of the Soviet reign. "The party has always considered the cultivation of communist morals in the Soviet people to be one of its basic and important tasks, since 'the spiritual riches of our people are not less important than the material' (Zhdanov). Communist morals are an inseparable, integral part of the whole Soviet socialist ideology, of the world outlook of the Soviet man. . . ."

The Marxist Basis

Both pamphlets expound at considerable length the theme of morals as a form of social consciousness, contrasting former ideas of morality with the new, Soviet principles. The Marx-Lenin-Stalin dogma of economies as the source and determining factor of everything in society is reiterated: "In the past, all ethical teachings have been distinguished by an anti-historical approach to the problem of morals: either they were developed from so-called 'commandments' of God and hallowed by religious sanctions, or else they were considered to be a system of norms of conduct inborn in man, part of his human nature. The vast majority of the idealist philosophers proceed from the absurd position that the conditions of social life are determined by the level of the moral development of peo-

**On Communist Morality.* The All-Republic Society for Extension of Political and Scientific Knowledge. Stenographic report of a lecture given in the central lecture room of the society by A. J. Ziss, active member of the Society "Candidat" of Philosophic Sciences, Moscow, 1948, pp. 40. Published by *Pravda*, in 100,000 copies.
Teaching Communist Morals to Children. By A. K. Bushlia. The Academy of Pedagogical Science of R.S.S.R., Moscow, 1948, pp. 72. Published by the National Pedagogical Publishing Department of the Ministry of Education (no indication of number of copies published).

ple, by their moral concepts. Marxism, on the contrary, proceeds from the principle that the production of material goods is the basis of social life, and thus in the final analysis determines the spiritual life of humanity and the social consciousness, as well. . . . Comrade Stalin says: 'In social life . . . first the external conditions are altered, the material conditions are changed, and afterwards the thinking of men, their morals, their customs, their world outlook. . . .' "

But even faced with the supreme authority of Comrade Stalin, one author warns us that these statements may be too categorical: "Of course, morals are not directly and immediately evolved from the material life of society. They are formed under pressure of politics, class struggle . . . other forms of social consciousness—philosophy, science, art, etc. Besides, people forming their moral norms, in one way or another take into account the previous development of morality itself." Which explains the further statements about the development, from one phase to another, of that which is today Communist morality and which tomorrow will be something different. Here dialectic comes into its own with some paragraphs on the idea that certain basic moral principles are permanent, and John Dewey is refuted by Stalin.

"The concepts of 'moral' or 'immoral,' of just or unjust, good or evil, are not innate. They cannot be derived from so-called 'eternal principles' of reason or human nature. They cannot be fixed, once for all. The theories which are prevalent abroad, according to which moral judgments and principles are eternal and changeless, and have significance in themselves, independent of nature or of the level of social development, these are profoundly erroneous and reactionary. Thus John Dewey in his *Problem of Man* writes that the basic moral principles and qualities of human nature are changeless, that the customs and traditions of peoples can change only the expression of these principles. This is a metaphysical concept. . . . Comrade Stalin wrote: 'Dialectic says that there is nothing permanent in the world, that everything is passing and changeable; nature changes, so does society; morals and customs change, so do our concepts of justice. . . .' "

Communist View of Capitalist Morality

Now to understand the length and the depth of Communist morality, the reader must have in mind the errors from which it has escaped, the "bourgeois moral" attitudes which once prevailed. "The economic basis of bourgeois morals is private ownership of the means of production. 'The capitalist system,' writes Comrade Stalin, 'is based on the production of goods. Here everything becomes goods, the principle of buy-and-sell is regnant everywhere. Here you may buy not only articles of common consumption, not only food products, but the labor of men, their blood, their conscience.' The insatiable thirst for wealth, which can be satisfied only by a process of the most cruel exploitation of labor, as well as by inhuman competition, cultivates in men of a bourgeois society zoological egoism, cruelty, 'purchasability,' hypocrisy, falsehood."

One of the basic distinctions between bourgeois and communist morals lies in the fact that the former were the morals of one class only, whereas the latter are morals of the whole people: "By the aid of morality the bourgeoisie darkens the conscience of the working class, endeavors to induce in it patience, humility and submissiveness. Religion is used for this purpose. . . . Of course this is not stated openly . . . the bourgeoisie claims that its morality is 'for all men,' that it derives from the 'commandments of God.' Hence the falsehood and hypocrisy of bourgeois morality."

One author nevertheless throws a few crumbs of comfort to the bourgeoisie. He gives it some credit for good intentions and even some positive accomplishments in the past —but that was definitely in the past. To support his argument he quotes such moral authorities as the French writer Vercors, "the American Senator West," Vyshinsky and Bernard Shaw. "There was a time in its youth, when in its conflict with feudalism the bourgeoisie proclaimed a humanistic world-outlook, defended the rights of man. The imperialist bourgeoisie of our time has discarded the democratic elements previously embodied in bourgeois morals, and now carries its class egoism to the length of open hatred of mankind. . . . The modern reactionary bourgeoisie is a destroyer of morals. Increasingly it stands on the position of complete amorality. It is amoral by its very being."

Is This a Definition?

Having thus accounted for the hopeless moral situation of the bourgeois world, Mr. Ziss finally comes to grips with the essential problem. Just what is Soviet morality? But in spite of the crystal clarity attributed to Lenin, the desired definition somehow fails to emerge. Communist morality is struggle, it is law-abidingness. To a large extent the legal and the moral in the Soviet state are coincident.

> In his speech at the III meeting of the Komsomol, Lenin, with the utmost clarity, gave an analysis of the essence of communist morality. He showed that communist morality demands from every man self-sacrificing struggle for the interests of the people. . . . Morality is what serves to destroy the old exploiting society and to unite all the workers around the proletariat which is building a new society of communists. Communist morality is that morality which serves this struggle, which unites the workmen against all exploitation. . . .
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> Morality serves the purpose of aiding human society to lift itself, to rescue it from the exploitation of labor. The basis of communist morality is the struggle for the confirmation and strengthening of communism. . . . Communist morality is expressed, above all, in the idea of Soviet patriotism and the friendship of peoples, in a socialist attitude toward social property and toward labor, in a new discipline, in humanism and revolutionary manhood, in awakened spirit and firm character.
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> Communist morality trains Soviet people in respect for the rules of socialist being-together. It forms the habit of observing these rules, not only by compulsion but by inner conviction. The basic rules of socialist common life are formulated in the Stalin constitution. In it are expressed as law the principal obligations of Soviet citizens, which coincide with the basic norm of our morality. In the socialist society, the norms of law and of morals are by their nature similar, and pursue the same ends. In this fact, the changes which have occurred in the content of communist morals as a result of the victory of socialism, find their most profound expression. . . .

But here, as with increasing frequency in other recent Soviet pronouncements, the system which Berdiaeff so aptly calls Marxism-in-reverse finds itself contradicting that great authority. In present-day Soviet thinking, if Marx was the Old Testament and Lenin the Gospel,

Stalin, and especially the Stalin constitution, represents the Revelation. Marx was thinking in terms of a capitalist state: under Stalin's hand, morals can be established by decree, at least in part.

> On the other hand, Soviet law is an efficient lever for confirming in the masses the norms of communist morality. Marx wrote that while it is impossible to sanction a-moralism by judicial means, it is equally impossible to decree morality by force of law. This principle, which applies to a capitalist society, loses its validity in regard to Soviet society, in view of the conditions noted above. . . . Here is where the harmonious combination of conviction and compulsion, as mutually complimentary methods of the educative effort of the bolshevik party and the Soviet state, find their full expression.

As Stalin says, nothing is permanent and even communist morals are in the process of development. "Communist morality has a developing, progressive character. Since its content is determined by the aims of the class struggle of the working class and of communist construction, it changes its content as those objectives change. This explains why communist morals in a Soviet society differ with such profound, truly historic meaning, just as the life and activity of Soviet people, who are building a new society, are introducing into social relationships a genuine humaneness. From the communist ideal our people take the most powerful incentives to life, to struggle, to labor. The clarity of our purposes and the conviction of the justice and beauty of our task provides the Soviet man with a great and invincible courage, capacity to overcome difficulties, firmness and perseverance, strength of character which breaks down all sorts of hindrances."

Private Property the Root of Evil

With the disappearance of private property and the 'etatisation' of the whole of life, Mr. Ziss goes on to state, Soviet morals attained true nobility. "The sources of Soviet morality, of the new feelings and morals of men are rooted in love to the fatherland, in lifegiving Soviet patriotism. All the savage feelings of men—greed, love of power, individualism, rapacity, cynicism and the like—were born, in the last analysis, of the rule of private property, the result of which is the unavoidable contrast between the exaggerated luxury of the ruling classes and the shocking poverty of the popular masses. . . . Private property has been sanctified by the religion and morals of the ruling classes, and their governments have protected its inviolability.

"The Soviet social order, founded on the dominance of socialist property, has led to the creation of moral and political unity of the people, which renders impossible any irreconcilable conflict between society and personality, and by that fact eliminates the economic and political causes which gave birth to the wolfish morals of men."

We are told further that Soviet morals have finally solved the ancient problem of the individual versus society: "The problem of the interrelation of personal and social interests is the chief, the central question of morals. Bourgeois morality subordinates social to personal interests, and hence any other solution of the problem is considered as oppression of the personality."

> Marxism-Leninism [Mr. Ziss explains] proceeds from the assumption that there is no irreconcilable conflict between the individual and society, that the condition for the free development of each is the free development of all. Communism does not suppress the free development of personality, but Communists consider that the flowering of personality and a harmony between individual interests and those of society are possible only on the principle that social interests play the leading role.
>
> The Soviet regime guaranteeing to man his right to labor, to education, to repose, to social assurance for old age, guaranteeing him against unemployment and poverty, has set up for the first time in the history of mankind, the true basis of the freedom of personality. The personal life of a Soviet man cannot be his private business only. It must be subordinated to the interests of society. The Soviet man recognizes as quite lawful this interest of society in his personal life, and does not see in this any attack on his freedom. . . .
>
> The general good as a convincing motive for conduct, is incomprehensible for a man of bourgeois society. For the Soviet man, care for the general good is no exceptional exploit, but an elementary duty, commanded by his heart and his reason. . . . The spiritual visage of present-day Soviet people is evident, first of all, in their attitude toward their work as toward something of social importance and a holy obligation toward the Soviet state.

Humanism in Soviet Terms

Soviet morals are humanistic, but here we are given another instance where a word has a different meaning on each side of the iron curtain. "The life of the Soviet state is imbued with the spirit of genuine humanism. Soviet humanism differs radically from the old humanism. The humanists of the past usually went no further than declaring the rights of personality and at the same time reconciled themselves to the actual inequality existant among men. Humanism in the Soviet sense of the word means, first of all, the solution of social problems; . . . it demands struggle for the material conditions which are necessary to the cultural life and prosperity of the people. The well known position of Comrade Stalin, 'People are the most valuable capital,' reveals the genuinely humanistic character of Soviet society and its morals."

Some paragraphs from the handbook for teachers would seem to indicate that just as there are different moralities for communists and bourgeoisie there are also different norms of conduct for young communists and old. The "traits of character" which are to be "injected" into children read like a set of Boy Scout rules: "respect of parents," "modesty and self-restraint," "attentiveness . . . to the aged or the ill," "giving place to our elders." But on almost the same page we come on this directive, evidently intended for adults: "Part of socialist humanism is hatred of the enemies of the Soviet people. We are not at all preachers of 'love toward men,' regardless of who they are, or what their type of thinking or acting is. We speak of a loving tender attitude toward Soviet people who together are building a communist society. As touching our enemies there can be but one attitude: merciless combat which knows no hesitation."

The Ideal Soviet Man

In both pamphlets there is further consideration of the distinctive features of communist morals, but not much more is offered in the way of definition. "The moral views of the Soviet man express the great historic future of our people. An optimistic courageous world outlook is characteristic of Soviet people, but this has nothing in common

with the stupid conviction that everything in the world is moving toward something better, without our participation. . . . It is true that, because of the retarded consciousness among our people, we find some bearers of the old morality cowards, lazybones, crooks. In our society there are still relics of nationalism, of religion. The Party considers it most important to struggle against bearers of the old morality."

The new Soviet man is characterized by a new ideology and a new morale: "Millions of Soviet people are daily demonstrating examples of socialist attitude toward labor, toward social property, toward their duty to the fatherland. With contempt they cast aside the old, outlived bourgeois 'commandments' and norms of conduct. The Soviet people learn their new morals from their leaders, Lenin and Stalin. From these they learn clarity and definiteness in fixing goals, courage and fearlessness in struggle. . . . They learn loyalty to the people and hatred for all enslavers; they learn moral cleanliness and strength."

Here we have communism's latest authoritative definition of morality à la Stalin. If the exact nature of Soviet morals is not now clear to the reader, it may easily be that it was not quite clear in the minds of the writers themselves.

Protestantism's D. P.'s

By Charles T. Holman

SOMETHING really ought to be done about them. They are located chiefly in coast cities and capitals of foreign countries scattered around the world and they must number tens of thousands. In many of these cities they have tried to meet their need for a Christian ministry by organizing English-speaking union churches, but they find themselves dreadfully isolated, grievously neglected and almost totally lacking any organic relationship with the home churches. According to a recent report of the Committee on English-Speaking Union Churches Overseas of the Foreign Missions Conference of North America (CESUCO hereafter) there are over 60 such churches. But there are many other cities where such churches are needed but none exists.

In an appeal made last year CESUCO asked for help to establish such churches in Addis Ababa, Bombay, Honduras and Kabul among other places. Probably these isolated Protestants will have to depend entirely upon their own initiative if they are to have a church, and that will require that there be in such places at least a few people with enthusiasm and more or less ecclesiastical "know-how." This latter quality, unfortunately, is singularly lacking among groups of people whose professional and business connections have made them highly transient, so that they have not been long enough in any one place to sink their roots deeply, to make strong institutional connections or to gain experience in church organization and management.

But these Protestants need opportunity for worship and Christian fellowship. Their children need religious education, and their young people need the environment and stimulation which only a church can provide. And they are people who count. They are members of embassy and consular staffs, representatives of American business enterprises, specialists in medical, educational, agricultural, social welfare and a great variety of other scientific services. Few of them have much money but most of them receive reasonably good salaries. They represent America. But they are religiously stranded. They are America's ecclesiastically "displaced persons."

In most places reasonably adequate provision is made for the social life of the group and for the education of their children, but no such provision is made for their religious nurture. Either they must organize churches and Sunday schools themselves or go without. Lacking the inspiration and reminders which the church provides they may easily become representatives of a way of life which will do little credit to America. Even when they attempt to establish churches their numbers are often so few and their church experience so limited that the results are not such as to impress nationals with the quality of religious life in the United States.

Four Requirements

If churches are to be provided which shall worthily represent American Protestantism in these foreign cities there are four minimum requirements: (1) some kind of organic relationship with the home churches and with one another; (2) competent guidance in the development of church programs; (3) provision for participation in missionary and benevolence enterprises, and (4) practical assistance, including financial aid, when such is needed.

Out of my brief experience as pastor of one of these U.S.-based but isolated churches I could speak at length concerning all four of these needs. Consider the need for relationship with the home churches. A Protestant church in the United States is caught up in a vast system of denominational and interdenominational relationships, but nothing comparable is available to these union churches overseas. Again, guidance is available to all churches in the United States in all phases of their programs from both denominational and interdenominational sources, but no such guidance is available to these stranded churches. Once more, home churches may at times be irked by the pressure to participate in a denomination's missionary and benevolence program, but after all, the missionary literature and the presentation of actual projects are means of growth and enlargement of sympathy and vision.

The overseas churches, particularly those without denominational connections, miss this stimulation and must devise their own programs of benevolences. Most of them

do. The church which I serve, pressed as it is for money, gives 10 per cent of its income to benevolence. But it lacks the sense of corporate effort with a large organized body of Christians. And when it comes to practical assistance, these overseas churches are in a bad spot. At home, the denominations have funds to aid in the support of pastors or in the erection of needed buildings, and often such help turns out to be a good investment for the denomination. But no such help is available in these union churches. No denominational funds are available to them despite the fact that they are ministering to people of many denominations temporarily resident abroad. Nor is there an interdenominational agency to do the job.

A Drive That Failed

A good many pastors of union churches overseas must share my disappointment in the dismal results of a recent campaign by CESUCO to gain increased support for these churches. A little more than a year ago this campaign was launched with Rev. Cecil Morgan, for 16 years pastor of the Cristobal Union Church, as director. The various Protestant bodies, the community churches, the business enterprises doing business where these churches are located, were to be solicited. The goal was set at $257,050. Included in this list of churches was the Union Church of Guatemala, with the statement: "$50,000 over a period of five years is the amount the fellowship would like to raise for this worthy project." Last November I received a letter from Garland Evans Hopkins, then chairman of the Committee on English-Speaking Union Churches Overseas, from which I quote one paragraph:

> I regret that I cannot offer you the encouragement which I would like so much to give you in your financial campaign. We had high hopes of obtaining a fairly large sum of money as a result of our campaign for enlarged support of churches overseas, but I must, in all honesty, tell you that our contributions have not been sufficiently great to repay the initial loan of $2,000 made us by the Foreign Missions Conference from CESUCO funds. We are continuing our solicitation for funds but we no longer have a director to handle the project. Perhaps we will be more fortunate in the next several months, but I fear that contributions will not be forthcoming.

Others must now be feeling as let-down as we are—the Union Church of Tokyo for which $50,000 was asked; the Union Church of Manila, whose pastor died in an internment camp, on the list for $25,000; Berlin, Germany, for which $10,000 was asked, and projected English-speaking union churches in Kabul, Addis Ababa and Beirut, for which various sums were required. Well, they probably all will have to look to their own resources with little expectation of substantial help from the United States churches if our own experience in Guatemala is any guide.

Experience in Guatemala

We are erecting an edifice which, we hope, will worthily represent the best in the Protestant tradition in this capital city of a Latin-American country. It is located on possibly the loveliest and most strategic site in the entire city, and it will be a beautiful and impressive edifice in Spanish colonial renaissance style, designed by one of America's leading ecclesiastical architects, Harry L. Pierce of Los Angeles. The cost will be $125,000. One of our members, John G. Blane—not a wealthy man by American standards, but a man of generous heart and great loyalty—has given $50,000. At the cornerstone laying Mrs. Thomas Bradshaw, wife of the president of the International Railway of South America, made a totally unexpected gift of $25,000. Our own people have given approximately an additional $25,000 in cash and pledges. This, in addition to the quadrupling of the current expense and benevolence budget in the past three years, represents remarkable devotion and sacrifice for a membership of 154 people. We had anticipated substantial help from the home churches but, in spite of the efforts of CESUCO, some real support from the National Council of Community Churches, and our own extensive solicitations, we had, at our most recent calculation, received only $2,363.97 from individuals and churches in the United States.

The conclusion at which I have arrived is that while most churchmen are theoretically enthusiastic about ecumenicity, ecumenical projects have a slim chance of adequate financial support. The money flows along denominational channels and goes to the support of denominational projects. It seems to me that those who really believe in ecumenicity should find ways to express their faith through support of the union churches scattered around the world. Indeed, even the denominationally-minded would find it a good investment, since these churches are providing religious nurture and opportunity for religious expression for people of all denominations while absent from their home churches, and in fact reclaim a considerable number who have lost all contact with church life.

Back to Denominationalism?

A legitimate question would seem to be: Why should not these churches unite with one or other of the denominations, and thus receive the services rendered to its member churches by the denomination? I understand that there are places where that plan has worked out reasonably well, but as universal practice I am sure that it would be a backward step. There are at least three strong reasons against it.

First, the English-language church would come under the domination of the local missionary group, and that would not be a healthy situation. These churches are not a legitimate part of the foreign mission enterprise but "displaced" home churches. Their connection should be not with the missionary arm but directly with the home church.

Second, a denominational church cannot do the job. People of other denominations—at least a good many of them—will not enter heartily into the life and work of such a church. The probability is that other denominational groups will spring up and render Protestantism contemptible in the eyes of nationals.

Third, a genuinely union church has an opportunity to achieve and demonstrate locally the unity toward which Protestantism universally strives, a fellowship of worship and service in which denominational divisions are transcended in a shared loyalty to Christ and his purposes for human life. This is a great gain which must not be sacrificed for any short-term advantage.

I do not have any easy solution for the problem of relating these ecclesiastically displaced persons to the home

churches, but I am sure that it ought to be direct rather than through the missionary societies. The missionary secretaries feel, perhaps justly, that these churches are peripheral to their interests. Possibly the pattern will be found in the Federal Council's Commission on Union Churches in the Canal Zone, and action may have to wait upon the organization of the National Council of Churches of Christ in the United States. In any event, these ecclesiastically displaced persons present a real problem, and something ought to be done about it.

BOOKS

Propaganda—But Good

THE CARDINAL. *By Henry Morton Robinson. Simon & Schuster, $3.50 or $1.00.*

ACCORDING to the author's foreword, this piece of fiction built upon the life story of an American boy who became a Roman Catholic priest, a member of the Vatican secretariat of state, a bishop, an archbishop, and ultimately a cardinal, is "neither propaganda for nor against the church." That statement is also fiction. The novel is propaganda for the church—and very good propaganda, I should say. A friend of mine who is a very ardent Roman Catholic confirms this opinion, adding that it would be absurd to think of a Roman Catholic writing anything about the church which would not be propaganda. He meant the word, as I do, in no depreciative sense.

So wide an option in price between two simultaneous editions of a new novel is in itself a novelty in the publishing trade. The low price of the paper-bound edition is explained as due, in part, to "a huge printing." The figure of 500,000 copies for the first printing has been unofficially mentioned. The publisher's word is only "huge." Somebody must feel that it is worth while to see that this novel gets a very wide reading, or else the publisher must know where he can find a very large group of readers who will be tremendously interested in it.

The literary merits of the work, which are respectable but not remarkable, furnish no explanation of this phenomenon. I think better of it than did the reviewer in *Commonweal,* who ridiculed its story as a sequence of melodramatic improbabilities, perhaps with the thought that it would do more good for the Catholic cause if the Catholic press did not appear to be too enthusiastic about it.

Of course the tale is melodramatic, many of its incidents lack inherent plausibility, and coincidence plays a larger part in carrying the story than it can in any really good novel. Further, the characters are "typed" to the point of stereotype. Stephen's father, for example, is not only *a* but *the* roaring but affectionate Irish father, simple-minded but profoundly devout. His mother is the proper complement of this picture—quiet, wise, hard-working, marvelously efficient in managing the meager income of a street car driver to finance a large household. Their children, all carefully cast in familiar molds, include the conscientious but rather grumpy girl who bore her share of the burden by becoming a bookkeeper, the patient and delicate one who became a nun and cheated death by what seemed a miracle of faith, the studious boy who became a priest (and ultimately the "cardinal" of the title), and so on until you come to the pretty and flighty one, the girl who was so set on having a good time that she came to a bad end. But all, with the possible exception of the last, had hearts of gold—and even she really had.

In fact, practically everybody in the story has a heart of gold. This is especially, and most importantly, true of those high ecclesiastics, such as the old cardinal in Boston (now who could that possibly be?) whose gruff, arbitrary and dictatorial ways are later found to be only superficial idiosyncrasies beneath which beat a heart that was not only tender as a child's but—you guessed it—pure gold. The catalogue could be extended to include the varied functionaries with whom Stephen came in contact during his service in the secretariat of state at the Vatican, and it certainly should not omit the Italian ship captain who, though a terrible rogue with the women, showed his golden heart by his devoted friendship with Stephen and by finally giving his life as an underground enemy of Fascism. It must be counted no less than a miracle of grace that everybody who was anybody in the church had, in spite of foibles and sins, a really golden heart—all except one dirty-minded lady in high Catholic society in Rome who tried to make something out of a perfectly innocent and temporary attachment between Stephen and a beautiful contessa. That one glance toward romance had given Stephen no more than a twitch, though the author tries to make it a titanic spiritual strugle in which he had come off winner by a close decision.

Any resemblance between the leading character and any person living or dead is no doubt purely coincidental. But, realizing Mr. Robinson's addiction to coincidences, one is scarcely surprised to note that the career of his Stephen Cardinal Fermoyle coincides in about a dozen important particulars (even including some dates) with that of Francis Cardinal Spellman. At the end of this ecclesiastical success story, Stephen is acclaimed as "a compass for American prelates to steer by."

In addition to its constant exaltation of the merits and beauties of Catholic piety, the Catholic faith and Catholic personalities, the novel is Roman Catholic propaganda on several specific points. A cardinal is such an important personage that it is quite natural that an ocean liner, a day out of port, should be stopped while a U.S. coast guard cutter makes a special run to put the cardinal on board. Stephen's decision that his sister's life should be sacrificed in child-birth in order to save the unborn baby is justified not only by the teaching of the church but by having the child grow up into a miracle of beauty and musical talent. The Roman see is "the only internationally-minded organization in the world." The vast and intricate business of the Vatican secretariat has nothing to do with politics or with commercial, military or diplomatic affairs—except as they may "threaten the free exercise of the Catholic faith"! The bigotry of non-Catholics is demonstrated by having Stephen cruelly beaten (and not by the K.K.K.) when he was on a trip through the south. The presidential campaign of 1928 is fought over again, with emphasis upon the idea there can be "no possible conflict" between Catholic power and American freedom because they occupy "separate areas." The anti-Fascist attitude of the Vatican is emphasized; Stephen smuggles the encyclical *Non abbiamo bisogno* out of Italy. (The papal blessing on Fascist troops returning from Ethiopia and going to Spain is not mentioned.) The aim of Pius XI is summed up as "the primacy of God in the affairs of man." The "rapprochement between the Vatican and the White House," in which Stephen played an important part, is dated 1938—which is about right.

Mr. Robinson is a poor novelist, but he is a good writer. His ardor carries him into some prolixity and, as an inventor of episodes, his imagination is extravagant and unchecked by any adequate sense of probability. But his style is colorful, his changes of pace give good contrast, and the whole is very pleasant reading. I'd call it a praiseworthy piece of propaganda.

W. E. GARRISON.

Books in Brief

A PICTORIAL GOSPEL. *Compiled by Eliot Hodgkins. Macmillan, $3.50.* This "life of Christ in the works of the old masters and the words of the Gospel" contains about 100 full-page reproductions of paintings, chiefly by great artists of the 15th and 16th centuries, but some earlier from medieval manuscripts and a few later by Blake and

the Pre-Raphaelites. A page of pertinent text, from the King James Version, faces each picture. It is a very rich collection, and the more effective for a large format that permits good-sized pictures and generous typography.

AMERICAN JEWISH YEAR BOOK, 1950. *Edited by Morris Fine. Jewish Publication Society of America, $3.95.* This series sponsored by the American Jewish Committee has now reached Volume 51. As usual, it contains articles by many contributors on all aspects of Jewish activity in the United States and throughout the world, a directory of organizations, a list of publications, calendars, annual reports of the American Jewish Committee and the Jewish Publication Society, with statistical tables for all data that can be expressed in statistics.

THE SIBERIAN INTERVENTION. *By John Albert White. Princeton University Press, $6.00.* The best that can be said of the Allied intervention in Russia and in Siberia, which began in 1918 shortly after the Russian revolution and ended in 1922, is that it seemed a good idea at the time. Viewed from the present, it does not seem so good. However, there is still argument as to whether the fault lay in what was done or in how it was done. To form an intelligent opinion of the whole project, from its underlying motives to its ultimate consequences, which included friction with Japan, one needs such a body of exact information as Mr. White has assembled, largely by diligent research among the documents in the Hoover Library at Stanford University. There are data here that are basic to a full understanding of our present relations with the Asiatic powers, including Russia.

SHELLEY'S ECCENTRICITIES. *By Carl H. Grabo. University of New Mexico Press, Albuquerque, N. Mex., $1.00.* Though only a thick pamphlet (84 pages) in size and form, and though dealing explicitly with only a marginal aspect of Shelley's life and thought, this monograph adds substantially to the important contributions that Professor Grabo had already made in his three or four books on Shelley—to my mind, the best books anyone has written about him. Grabo has previously disproved the "ineffectual angel" theory and shown that Shelley was a profound thinker. Now he proves Shelley's mental health, as against the opinion that he was a victim of delusions, hallucinations, homosexuality and other personality disorders, the source of which some psychoanalysts have explained at length without troubling to scrutinize the evidence as to whether they really existed. Granted that Shelley had some "eccentricities." Don't we all? Shelley's were neither excessive nor discreditable, and they did not color his thought or corrupt his art. So says Grabo. He seems to prove it conclusively.

THE BIBLE, KING JAMES VERSION. *Cambridge University Press, 51 Madison Ave., New York 10, $1.95.* This new edition, in a form light enough to be easy on the hand and in a type not too hard on fairly good eyes, is called a "Reader's Bible." Its stout cloth binding does not proclaim it afar to be a Bible. Verse numbers are retained but not indented. The old and misleading convention of italicizing words not in the original is abandoned, as it ought to be in all Bibles. The translators' preface "to the reader" is rightly restored; but the "Epistle Dedicatory," addressed to James I in terms of extravagant laudation, is retained, though it could well be spared.

MOUNTAINS AND MOUNTAIN MEN OF THE BIBLE. *By Clarence E. Macartney. Abingdon-Cokesbury, $2.00.* Come to think of it, mountains are rather prominent in the Bible, from Ararat to Olivet. Dr. Macartney's series of fifteen sermons on dramatic events connected with these mountains and their meaning for our times does, indeed, begin with Ararat, but he goes on beyond Olivet and ends with the heavenly "Mount Zion," the new Jerusalem. As always, his sermons have an eloquent urgency and a strongly evangelical note.

W.E.G.

CORRESPONDENCE

Join the S.P.!

SIR: While there was much that was good in E. Stanley Jones' article in your May 3 issue, "Is There No Christian Alternative?", there were also things that disturb me. Dr. Jones rightly does not want to identify the Kingdom of God with any of the social orders existent today—capitalism, socialism and communism. However, he says not a word about evaluating these existing systems to find which is the *most* Christian.

Certainly it is good to hold forth the ideal of the Kingdom of God. But if it is to be partly fulfilled in history we must evaluate present-day movements as to whether they are steps toward or away from this Kingdom.

This means to me supporting democratic socialism as the *most* Christian of the existing social orders and the Socialist party as the *most* Christian of the American political parties. No other political movement calls for democratizing the economic order and for using the service motive instead of the profit motive. No other movement is critical of both capitalism and communism. No other party is seriously crusading for universal disarmament while standing opposed to both Russian and American imperialism.

It seems to me that one of the great tragedies of today is the fact that religious people stress mainly the absolute good—the Kingdom—but don't relate that to the secular movements and parties they support. I would like to see ministers and laymen as individuals come into the Socialist party. What about forming a fellowship of religious socialists inside the party and inside the church to work for the religious awakening of agnostic socialists as well as to interest our fellow religionists in supporting the most Christian of the present-day social orders? If anyone has comments on this idea I would like to hear from him.

JOHN M. MECARTNEY.

Garrett Biblical Institute,
Evanston, Ill.

Mr. Luce and Moral Law

SIR: Henry R. Luce in your May 3 issue echoes what millions of Americans believe when he says: "You and I know that there is only one totalitarianism which now threatens the security of the United States and the peace of the world." But in so doing he also disregards one of the cardinal items in that moral law—at least in its Christian form—which he invokes, namely, the injunction to have regard to the beam in our own eye.

Reading his article sent me back to a recent statement by Prof. Sorokin of Harvard warning against regarding Russia or the Russian revolution as isolated phenomena. The latter, together with two world wars and the fascist-nazi revolutions, he regards as alike "manifestations of the disintegration of our Western sensate sociocultural order." It is futile to try to build a *cordon sanitaire* around the Soviet bloc "since the germs of disintegration are as virulent and numerous in the West as in the East." War, cold or otherwise, toughness, etc., are no cure: "All such policies are but twin brothers of the revolution—of its destructiveness, its bloodiness, its tyranny, its totalitarianism."

E. Stanley Jones' article, fortunately placed side by side with Mr. Luce's, is "good medicine" in its recommendation that as a nation we should use the distinctively Christian prescription.

A. J. MUSTE.

Fellowship of Reconciliation,
New York, N. Y.

SIR: I read Henry R. Luce's article on moral law with a profound sense of disquiet. What he says all sounds very fine until we see the obtruding basic assumption. That assumption is that the U.S., by its armed might, is the arbiter of the moral law.

Is it not clear that preponderant physical power of an organized military sort is a basic infringement of the moral law? One might almost say that it is the basic denial of the righteousness Mr. Luce extols. A

nation preparing to wage total war by every devilish device its brain can devise is by that course showing its lack of faith in the moral law. And more than that, it is rendering itself incapable of following any basic moral principles for a very obvious reason. In order to act morally a nation must ask, What is the right course of action in this situation? But a nation prepared and preparing for total war must always ask, How will this action affect my ability to make war? (Of course it is understood that, for us, war is always defensive.)

While quoting Theodore Roosevelt's fine words about peace and justice, it is well to remember that it was he who boasted about "taking" Panama. What haunts me is that this whole attitude smacks very much of Hitler. To me it seems that Hitler was the Machiavelli of our times. Like the Italian, he brushed aside all pretense, all blind hypocrisy. He laid bare the ugly, utterly immoral foundation of all power politics. We seek to hide the foundation.

Toledo, Ore. Ross W. Anderson.

SIR:. . . Permit me to question the propriety of such a magazine as The Christian Century giving space to one whose magazine *Life* is primarily a propaganda sheet for Catholicism, whisky and Hollywood. . . .

J. P. Dietrich, M.D.
McMinnville, Tenn.

SIR: . . . It was profoundly disillusioning and embarrassing to discover the editorial and moral astigmatism of The Christian Century in publishing—and on such a theme!—a preachment by America's greatest liquor advertiser. . . .

Richard W. Graves.
Board of Christian Education,
United Presbyterian Church,
Pittsburgh, Pa.

SIR: . . . Luce's emergence into national prominence is based on the increase of popularity of his publications. The financial returns from them have greatly increased his prestige. These returns are largely from his advertising of alcohol derivatives. . . .

Orange, N.J. John F. Miller.

SIR: "Moral Law in a Reeling World" is an apt title for the address by Henry R. Luce. As I turn the pages of *Life, Time* and *Fortune* I wonder whether anyone is doing more to send the peoples of the world reeling to destruction as drunken men than Mr. Luce and his associates. Whatever God they worship, one would never guess that it is the God of the moral law. . . .

J. Russell Carpenter.
Auburn, N.Y.

[The editors of The Christian Century, not Mr. Luce, were responsible for the title placed over his article.—The Editors.]

SIR: . . . I believe in freedom of the press, and for this reason I don't blame you for printing this article by Henry R. Luce, but for me at least the article dirtied up one good issue of a fine magazine, just as liquor ads have dirtied up Luce's publications until I will not allow one of them in my home.

Columbia, S.C. J. M. Copeland.

SIR: . . . Mr. Luce might well ask himself how many nations, past and present, have observed and practiced this moral law. Are Russia and her satellites the only nations that are greedy for a place in the sun? . . . Expediency, not moral law, has been the governing law of nations. To claim that we have been different, with our Mexican War, our "manifest destiny," our atom bombs dropping on populous cities of Japan, is simon pure Jesuitism and deceives nobody, not even ourselves.

Missoula, Mont. R. Carleton.

SIR: . . . Perhaps Mr. Luce could give the moral law a strong boost by seeing that liquor advertising was eliminated from his papers. These enter Canada, where direct liquor advertising is not allowed.

High Bluff, Man. F. W. Lee.

SIR: I cannot understand why you print contributions from Henry R. Luce in your magazine. . . . A person who accepts liquor ads in his magazines, and thus helps to promote the most demoralizing influence in our country, is unfit to be a teacher of morals. . . .

Sverre Torgerson.
Lutheran Free Church.
Minneapolis, Minn.

We're Still Mystified

SIR: In your May 3 editorial columns you wondered "what all the fuss was about" on the University of California loyalty oath issue. The dispute was not over whether Communists could teach at the university, but over what body would make sure they did not. The academic senate of the universiety (i.e., faculty leaders) have done such a thorough job of keeping Communists out of the faculty that the reactionary groups in the state who raised the issue were unable to find a single Communist.

These reactionary groups, represented by some of the regents, were actually using communism as an excuse to exercise veto power over faculty appointments in an indirect and therefore dangerous way. Because of the courage of the faculty leaders, Gov. Earl Warren, President Sproul and others, this maneuver was exposed and fought untiringly until the reactionary minority on the regents gave up. The "compromise" adopted merely ratified the policy which the faculty had followed all along.

Elsewhere in the May 3 issue you commended Gov. Warren for his stand on the matter. You might also have noted that in the midst of the controversy he appointed the state president of the A. F. of L. to fill a vacancy on the Board of Regents—although Warren is a lifelong Republican.

Extreme liberals might deplore the exclusion of Communists from the university faculty. But aside from that, this was a simple case of preserving academic freedom by having the faculty, not a minority of reactionary tycoons, run the university. The outcome deserved your applause, not a murmur of querulous confusion.

Robert M. DeWolf.
Oakland, Calif.

Before It's Too Late

SIR: If reprints are available of "When They're in Love, It's Too Late" please send me 200. Thank you.

S. W. Cunningham.
First Methodist Church,
Garner, Iowa

SIR: I hope that you will reprint the excellent article, "When They're in Love, It's Too Late," in the May 10 issue. If you do I would like 300 copies.

Lowell M. McConnell.
First Presbyterian Church,
Newton, Iowa

[Numerous requests and inquiries have been received about reprints of this article. Reprints are being made and will be available in a few days. Tentative price, $2.50 per hundred.—The Editors.]

Billy Graham

SIR: I wish your Portland, Maine, correspondent had not so glibly characterized the Billy Graham meetings in the April 26 issue. My training and background have not been such as to predispose me to look with much favor upon the usual program of mass evangelism. But I have seen Billy Graham in action, at his first Boston Garden meeting and his Good Friday service here in Burlington, and I know that he cannot be casually brushed aside as just another worker of old tricks, with a few new angles.

Frankly, I had to do some real heart-searching that first night in Boston, and I know some others who did the same thing. Billy Graham's theology is not one that all of us could accept in all respects, but he is no controversialist trying to force a system of theology upon his listeners. He is often sponsored by groups many of us would not join, but he works with any Christian group that will work with him, including councils of churches. He is not the type to go around baiting the Federal Council; in fact, I have heard him quote from one of their documents on evangelism. He is dynamic without being a sensationalist or an acrobat. He has and uses great emotional power, but he plays down the part of emotion in Christian conversion—deliberately so.

Billy Graham is positive, constructive and above all concerned for winning people to Jesus Christ. And whether we like his theology or not, or even some of his methods, the obvious fact remains that God is using him to reach people that most of us who criticize him can hardly touch, even if we would.

Burlington, Vt. Carroll D. Tripp.

NEWS of the CHRISTIAN WORLD

Baptists Reject Hospital Grants

North Carolina Convention in Special Session Reverses Trustees' Vote to Accept State Assistance

WELDON, N. C., May 9.—The last week in April North Carolina Baptists reaffirmed their devotion to the principle of separation of church and state by voting overwhelmingly to reverse the decision made by the state convention's general board last December to authorize acceptance by trustees of Baptist hospital in Winston-Salem of $697,356 in state and federal grants to build an addition to the hospital and medical school. The vote was registered at a special session of the state convention called to review a recommendation made by a committee appointed after a minority of the board of trustees, led by F. O. Mixon, Raleigh pastor and convention president, had protested the December decision. That committee on March 31 reported in favor of accepting the funds, after legal opinion held that the board had acted within its powers and that its action was binding on the convention. It was then that the special session of the convention was called. There, as one "messenger" expressed it, Baptists realized that their institutions had in many ways become entangled with the state and federal governments and so decided to call a halt and restudy in detail the whole matter of church-state relationships. (See editorial in the April 26 Christian Century, page 515.)

Plan to Raise Needed Money Themselves

In addition to reversing the decision to accept the funds, the special session determined that Baptists themselves will raise the money necessary to replace the anticipated government grant, and authorized the hospital trustees to borrow up to this amount as needed for the anticipated construction. It also appointed a 21-member committee to study the relations between all Baptist institutions and government agencies. The decision was particularly difficult in view of the fact that North Carolina Baptists are just now in the midst of a campaign to raise several million dollars to move Wake Forest College to Winston-Salem, to improve the Fort Caswell assembly site purchased last summer and to provide for other expansions. Besides, $400,000 had been accepted from private donors in Winston-Salem with the understanding that the gifts would be supplemented by the government grants. The special session of the convention authorized the sale of the Wake Forest plant to the Southern Baptist Convention for use as an additional theological seminary. The $1.6 million received for the plant will be applied to the cost of moving the college to Winston-Salem.

Minority Protest Fails to Change United Church's Racial Policy

The United Church of Raleigh, long noted in this section for its liberal leadership, has been experiencing an internal struggle over the policies responsible for that leadership. Last year a minority of the congregation challenged its interracial activities. Efforts within the group to reconcile the differences proved unsuccessful, and a committee of counselors from other Congregational Christian churches was requested to study the matter and make recommendations. It suggested that a bipartisan committee be constituted to make a continuing study of matters and policy, and that meantime the practice of holding nonsegregated meetings go on. The dissident group refused to accept this recommendation, but the annual congregational meeting in December reaffirmed the present policy. Further protest ensued, and in February a called meeting of the congregation was held. Again the policy in effect was reaffirmed. The protesting minority group has appealed to the Eastern North Carolina conference and the Southern convention of the denomination, but those bodies have so far taken no action. It now appears that the church will continue its practices, and that a small number of its members who cannot be reconciled to them will possibly withdraw.

Smith Tries to Beat Graham With 'Socialism' Charge

Sen. Frank P. Graham, former president of the University of North Carolina who was appointed to Congress last year by Gov. Scott, is opposed in his primary campaign for election to the seat by Willis Smith, Raleigh attorney and past-president of the American Bar Association. Smith is considered a more "regular" conservative Democrat than Robert R. Reynolds, former senator who previously announced his candidacy for the post. The race will probably be between Graham and Smith, with the outcome very uncertain. The major effort of Smith's campaign to date has been to link with "socialism" the liberal policies which Graham has long championed.

And So Forth

The state board of public welfare announces that more than 1,650 displaced persons had been resettled in North Carolina up to the end of March. Sponsorship is about equally divided between Protestants and Roman Catholics.

Fruitland Baptist Bible Institute, established in 1946, has trained more than 300 ministers for smaller churches. Designed to help pastors who cannot secure college or seminary training, it offers a course covering three annual six-week terms.

Henry S. Jones, who formerly served with the National Conference of Christians and Jews in Louisiana and in Germany, has been appointed N.C.C.J. director for North Carolina. HENRY G. RUARK.

Church World Service Gets Medal of Honor

At a reception given March 25 in honor of Le Conte de Rouge, general secretary of the League of Red Cross Societies, a number of medals embossed with a likeness of Count Folke Bernadotte were distributed to individuals and organizations which have been active in Palestine refugee relief. One of the medals went to Church World Service, joint Protestant and Orthodox relief agency.

Soviet Zone Bans Youths' Crosses

Prohibits Wearing of Any Badges Other Than Those of State-Sponsored Young People's Group

MAGDEBURG, GERMANY, April 18.—There are no separate Christian youth organizations in East Germany today, but the Protestant churches have so far been permitted to hold services and meetings for their young people. One or two church papers have carried news of Christian youth activities in Germany and abroad. The young people of the Protestant churches have been wearing small badges in the shape of crosses so they may recognize each other on the streets and in public places. Now this practice is no longer to be permitted. Government boards and police officials have announced that the only badge to be tolerated for young people will be that of the one youth organization sponsored and subsidized by the state. Church officials have issued circulars urging young members of the church to be loyal to their religious beliefs and advising them to get in touch with the church boards in charge of youth work if they are "attacked for their faith."

Services Rivaling Confirmation To Be Discontinued

In the past, freethinkers in Germany arranged for a "youth dedication" which took place on the same day as confirmation services for young people in the church. Now it appears that the youth dedication is to be discontinued. An article published in several East German papers says that political groups which in the past were ready to support the dedication as a means of expressing antagonism to the church no longer are inclined to do so. The article points out that youth dedications for political reasons are no longer considered necessary, since Protestants in East Germany are loyal to the state. It suggests that the celebration which marks the closing of the school year be made a big event at which boys and girls could be reminded of their responsibility in political matters.

Question for 1950: Was Bach a Marxist?

The 200th anniversary of the death of Johann Sebastian Bach is being celebrated throughout Germany this year, but the nature of the observances varies in different parts of the country. This was true also of last year's Goethe celebrations. Church choirs and orchestras are doing all they can to make congregations better acquainted with the religious aspects of Bach's music. Radio stations and other secular organizations are arranging programs to pay homage to the great musician. Certain leftist groups are insisting that Bach's music should be viewed from the Marxist standpoint, failing to see that sociological and economic aspects alone are insufficient for a fair interpretation. Certain elements of Bach's music may indeed be viewed from the Marxist viewpoint, but it must be admitted that the religious and musical genius

of the composer had little to do with society as the Marxist is inclined to see it.

Thomas Mann Deplores Report That Gift Was Confiscated

In a recent letter to the Herder Church in Weimar, Thomas Mann, now living in California, criticized the many U. S. papers which reported that Thuringian officials had confiscated the funds he gave for rebuilding the church. The funds represented the prize awarded him at the Goethe celebration last year in Weimar. Mr. Mann added that his attitude toward Martin Luther had been misrepresented in the American press. This misrepresentation came about following a radio speech in which he listed Luther, Goethe and Bismarck as three "typical Germans who in their character combine the delicate with the tremendous, the lyrical with the dramatic, the revolutionary democratic with the reactionary medieval." "To have no reverence for Luther I would have to be as stupid as my critics, who seize any possible occasion to get angry," he concluded. Mr. Mann expressed great satisfaction that the rebuilding of the Herder Church is proceeding so well.

Lilje Edits Collection of Christian Biographies

Begegnungen, a new book edited by Bishop Hanns Lilje of Hannover and published by Laetare, Nuremberg, deals with 12 persons who have been highly regarded as Christians. Most of the men discussed are German, such as Martin Kähler, the Halle theologian; Rudolf Schröder, the Bremen poet; Samuel Keller, the evangelist; and Fredrich von Bodelschwingh, the founder of Bethel. Included also, however, are Adolf Schlatter, the Swiss who taught in Tübingen, Nathan Söderblom and John R. Mott. The book reveals the breadth of Bishop Lilje's theological and confessional outlook; he has placed able theologians side by side with those whose work was merely practical. Whoever wishes to learn what was being accomplished in theology and practical church work in Germany during the past 50 years should not overlook these stories told by Lilje and his collaborators.

And So Forth

Rudolf Schröder, one of the 12 men featured in *Begegnungen,* is the acknowledged leader among those religious poets whose works are recited in church services, included in the newer hymnbooks and published in newspapers and journals. Germans are finding it very convenient now to have a large number of Schröder's religious poems assembled in one 400-page volume, *Die Geistlichen Gedichte* (published by Suhrkamp, Berlin). The book will also be available in German bookstores in the U. S. It contains samples of the 74-year-old poet's work over a 30-year period.

Increasingly, wornout iron horseshoes are being used in the manufacture of new church bells. Many people declare that the sound is as fine as that of the bronze bells made in the past.

Bishop Dibelius, head of the German Protestant churches, has again addressed the Russian and French occupation powers in an effort to persuade them to release the German prisoners whom they still hold in captivity. SIEGFRIED SCHARFE.

Pacifist Christians Call on the Church to Break Ties with War

More than 300 Delegates from 17 Denominations Urge Clean Break with War System—Ask Individual Christians to Refuse to Make or Use Weapons and to Reconcile Hatreds

By Harold E. Fey

DETROIT, May 11.—Meeting here in their first large postwar conference, pacifists from 11 denominations and 15 groups called on all Christians and all churches to renounce war and seek reconciliation. Albert Edward Day, minister of Mount Vernon Place Methodist Church, Baltimore, was chairman of the four-day conference, which met in Central Methodist Church. Prominent among the delegates were many Mennonites, Brethren and Quakers. The conference devoted considerable time to a discussion of the theological basis of pacifism, and later conferred on the social and political implications of this position. It produced a group of conclusions which were summed up in a conference message which is a model of brevity. The message follows:

War Not the Answer

"Man in the moment of his greatest scientific achievement faces the possibility of total self-destruction. To many, war seems the only answer. We believe that another way, grounded in the will of God, is open. In this hour of confusion and turmoil, the church is called to speak a distinctive and steadying word drawn not from the judgments of the secular world, but from its gospel.

"The insistent and absolute call of Christ is to his cross. It is a call to repentance and commitment—repentance for our involvement in war and commitment to the power of reconciling love.

"We therefore appeal to the church of Christ throughout the world to break with war—to repent of warmaking now. We appeal to the American churches to take the initiative in this crucial witness.

"We appeal to individual Christians to refuse to make or to use weapons of destruction and to devote their energies to the removal of the social, economic and moral causes of depression, dictatorship and war.

"We advocate that individual Christians and the church support the use of the methods of reconciliation and nonviolent action, such as Gandhi has demonstrated in our time.

"Let the church own no Lord but Christ, no power but the cross, no hope but in the God who bears the destiny of all in his hands."

Theological Position Stated

The conference spoke as Christians to fellow-Christians and to the church. It affirmed that the pacifist position is "grounded on holy scripture and on the definite revelation of the nature of God and man in the teachings, life and work of Jesus Christ." It called Christians and the church to rediscover Christ in the New Testament and in their own lives. "In Jesus Christ God's redemptive love is made known to sinful men. This unconditional, self-giving love is supremely revealed in the cross. . . . The gospel requires us, we believe, to relate love to every aspect of life. It is because we cannot reconcile violence, and especially war, with the practice of love toward all men, including our enemies, that we must refuse participation in war, work to remove the causes of war, minister to the suffering and seek creative and nonviolent ways of applying the radical love of the gospel to all conflict situations." The conference identified itself with the "third position" of the Amsterdam Assembly: "Refuse military service of all kinds, convinced that an absolute witness against war and for peace is . . . the will of God."

The Detroit conference declared that the idea that Christians may participate in a just war is no longer tenable because modern total war cannot be reconciled with the principles of justice. "May it not be said that in view of such developments as the H-bomb and the recently publicized 'nerve gases' which serve to paralyze the wills of opponents that no foundation for any belief in a just war remains? It seems increasingly clear that any respect for the dignity of the individual as a responsible moral being and child of God is ruled out either for those who visit such warfare upon others or for those who are subjected to it." In view of the untenability of the "just war" thesis, the conference hoped that the time has arrived when Christians of various theological schools may achieve a greater unity in opposition to war.

Church Not at War

A second line of argument favoring the pacifist position, said the meeting, concerns the nature of the church as seen in the ecumenical movement. "It is now generally agreed that the church which is the body of Christ and the incarnation of the Holy Spirit cannot ever be at war. Its function to be a redemptive community inseparably uniting men in self-giving concern 'as members one of another,' and that of war which openly divides men by total conflict, are completely contradictory. It seems now clear that the members of this one body should not participate in war since war makes it impossible for them to love universally. Without the wisdom and power which are from above, there is no salvation for our age in its tragic dilemma."

"The church of Christ," said the meeting, "should be the channel for that divine wisdom and power. We believe the church and Christian people will be able to speak with a distinctive voice and to apply the creativity of Christian love to the development of nonviolent means for resisting tyranny and aggression only if they cease giving themselves to war. The state and governments are not above ethical standards. They also operate in the context of the supreme lordship of Jesus Christ. A

church empowered anew by the Holy Spirit could summon all the nations and each nation to a radical repentance of the sin of war, to a casting away of the weapons of the flesh, to a new faith in good will and reconciliation and the adoption of peaceful procedures for the settlement of conflict."

Social and Political Steps

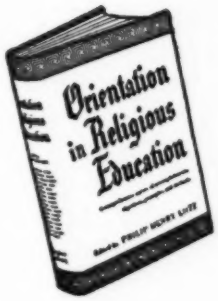
The Detroit conference summarized its views concerning the practical implications of its theological position under four heads. Concerning world organization, it expressed approval of many achievements of the United Nations and commended Secretary General Trygve Lie for his present efforts at Russian-American reconciliation. It urged universal membership in the U.N., an international civil police and a conference to bring about total disarmament of national military establishments. It called for a conference to revise the United Nations Charter to make that organization a world government "with sovereignty in, but limited to, the areas of mankind's common interests."

Concerning international economic problems, the conference "strongly urged upon all the obligation and necessity of building a middle-way, balanced economy of private, public and cooperative ownership which will embody both personal freedom and social justice and which will incorporate the peaceful cooperative motive and method and eliminate the warring competitive motive and method." It urged prompt giving away of food surpluses to hungry people, advocated greater contributions to religious and charitable organizations having an international outreach, favored ratification of the constitution of the World Trade Organization and supported the principles of Point Four and the McMahon proposals without naming either.

Oppose Loyalty Oaths

On the question of freedom and civil liberties, the Detroit meeting urged the extension of freedom of thought, speech, press, petition and assembly everywhere. It recognized the seriousness of the problem "posed by the small minority in our midst who give allegiance to another nation and way of life and especially by the conspiratorial activities on the part of some of them," but did not suggest how to meet it. It affirmed that pacifists cannot permit their liberties to be "abridged by legal or extralegal measures such as special loyalty oaths, guilt by association, overemphasis on secrecy, the chaining of scientific research to military ends, threats to academic freedom, congressional immunity for unsubstantiated charges or the attempt to proscribe political parties as such."

On Russian-American relations, the conference said the U.S. policy of containment of Soviet expansionism by military means "is failing and is contrary to Christian principles." It recognized that communism interests many people because communists "have linked their ideology with the drive for national freedom and economic betterment." It urged that these benefits be granted through "a policy of active good will, or willingness to extend economic aid to all countries regardless of political ideology, to remove restrictive and retaliatory measures which contribute to attitudes of fear and suspicion." It asked the United States to take the initiative in the effort to secure peace.



Orientation in Religious Education

Edited by PHILIP HENRY LOTZ

THIS NEW, DEFINITIVE symposium by forty-six outstanding authorities offers a comprehensive introduction to the entire field of religious education today—backgrounds, objectives, and problems; present principles, methods, and trends.

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Defines Anglican Stand on Schools

Canterbury Disclaims Intention to Have 1944 Plan Upset, but Hopes for a Financial Revision

LONDON, April 26.—The Archbishop of Canterbury has set forth the Church of England's position on the schools question. Dr. Fisher stands by the 1944 compromise between the state and the churches whereby some thousands of small church schools were taken over by the state, which then made grants to help the churches modernize the buildings of others of their schools. Although this rebuilding cost is proving a heavy burden on the Church of England, the archbishop does not desire to upset the arrangement with the state to relieve that burden, as the Roman Catholic authorities in the same situation are seeking to do. Dr. Fisher wants merely a revision of the agreement in view of today's changed financial condition. Considering the diminished purchasing power since 1944 of the pound sterling, observers are inclined to feel that his plea is not unreasonable.

Public Interest in Racial Questions Deepening

Evidence of public concern here on the racial question was the size of the crowd which assembled in Central hall, Westminster, to hear Michael Scott of South Africa and Victor Gollancz speak on the color bar. The same week 300 high school pupils met in an adjoining hall to study the subject under expert guidance. Now Prime Minister Malan has announced his intention to begin negotiations with the British government about the transfer of the African protectorates of Swaziland, Basutoland and Bechuanaland to his Union of South Africa. Britain is pledged to consult the peoples of those territories before any transfer is contemplated. With opinions inflamed on the color question both here and in South Africa, the question of the protectorates may well become a sharp issue in Commonwealth relationships.

U.S. Visitors Welcomed—And Warned

The forerunners of what will be a mighty army of summer visitors to England from the U.S. have already made their appearance. This correspondent hopes that many of them will enjoy the hospitality of our homes. Although the British rationing system does not permit lavish entertaining, every home has enough and to spare. Each visitor is easily provided with food cards. He does not need such cards if he stays in a hotel, however, unless he plans a long visit. The British people say to prospective visitors: "Be patient with our hotels!" They are still far below the standard toward which they should strive. Their coffee is execrable, and even their tea often does not come from a warmed pot. Plumbing is frequently ancient, and bathrooms, particularly in provincial cities, sparsely distributed. Homes have had first charge on time and material, and there has been little rebuilding or reconditioning of hotels since the war. In spite of all these forbidding obstacles, Britain extends a warm welcome to U.S. visitors, and urges them to remember that she has other places of interest than Oxford and Stratford-on-Avon.

St. Paul's Dean Addresses Unitarian Assembly

Dean W. R. Matthews of St. Paul's Cathedral accepted the invitation to address the Unitarian General Assembly. In this country, Unitarians are always made to feel their separateness from other churches, but in discussing the place of reason in religion the dean and the Unitarians found common ground. "I would dare to hope that religious thought would come not to destroy but to fulfill, not to whittle down our creed to a few beggarly remnants but to enlarge and enrich it," he said. "This result could be achieved if we steadily applied the idea of synthesis as the essence of religion." Dr. Matthews warned against the modern tendency to "water Christianity into a sentimental humanism"; he also saw dangers in a religion "cut off from the knowledge and the culture of the world."

Tomkins Presents Ecumenical Idea to Christian Teachers

The study of ecumenicalism is not yet taken as seriously in our seminaries as it is in many of those in the United States. We have as yet no professorships dedicated to the study of church relationships, but at conferences the subject (if it can be so isolated) is often on the program. Speaking recently to college staffs concerned with training day school teachers, Oliver Tompkins of the World Council of Churches defined ecumenicalism as "the quest in our time for the wholeness of the church." He saw three elements as of particular importance: the fact and challenge of the extension of the church, the idea of church unity and the common recognition among all Christians that they are responsible for how the world lives. "It is important that the churches move to the next stage of taking seriously at all levels within their membership the responsibility they have assumed," he said. Mr. Tomkins believes that the Christian teaching profession holds the key to many ecumenical situations.

And So Forth

Chilton Bennett, executive secretary of the General Board of Lay Activities of the (U.S.) Methodist Church, has been meeting with Methodist groups in this country.

Recent retirements: M. E. Aubrey, after 25 years as secretary of the Baptist Union; P. W. Evans, after a similar period as principal of Spurgeon's College (Baptist); and A. M. Chirgwin, after 33 years with the London Missionary Society.

Stanley G. Pitts, secretary of the Christian Council of South Africa and Christian Century correspondent in that country, is visiting Britain. CECIL NORTHCOTT.

Professors of Evangelism To Attend Conference

The second Conference for Professors of Evangelism, to be held in Louisville, Dec. 7-9, is designed to "train better and more adequately the Protestant ministry and mission forces to win the lost to Christ." It will be open to professors not only from the seminaries, but from Bible institutes and colleges. The first conference, held in February 1948, was attended by 50 teachers.

Kentucky Drops College Race Bar

Legislature Amends Law Prohibiting Interracial Education—Calls for Rural Church Unity

HUNTINGTON, W. VA., May 10.—The Kentucky legislature recently enacted an amendment to the Day law, which prohibited interracial education. It permits the admission of Negroes for undergraduate work to institutions of higher learning in which the governing body so elects. The measure has already produced significant reactions throughout the state. Several colleges, including the University of Louisville, Berea, and three Catholic institutions —Nazareth, Ursuline and Bellarmine— have announced that they are opening their doors to Negro students. In the Catholic schools the change of policy is effective "from this time on." The University of Louisville will admit Negroes to its graduate school this September, and throughout the institution a year later. Its special branch operated for Negroes, Louisville Municipal College, will be closed in June 1951.

Students Support Admission Of Negroes

The Berea trustees have adopted a resolution stating that the school is now ready to accept "qualified" Negro students from the Appalachian mountain region. A survey indicates that student opinion is highly favorable to this decision, which is consistent with Berea's early history. A special committee of students appeared before the April meeting of the trustees of Southern Baptist Seminary, Louisville, and urged that Negroes be admitted to that institution, stating that a poll indicated that student sentiment in favor of such action is almost unanimous. A committee of the trustees was appointed to study the proposal and bring in a recommendation at a later meeting. The University of Kentucky began admitting Negroes to its professional and graduate schools a year ago.

Sees Need for Cooperation Among Rural Churches

Speaking at the Rural Leadership Institute at the University of Kentucky, E. J. Niederfrank, government sociologist, declared that country churches are the best hope of rural America, since more rural people are affiliated with the church than with any other organization, and the church and its minister enjoy a unique position of leadership in community affairs. He insisted, however, that there must be more cooperation and in some instances consolidation among the churches, and a more effective adjustment to changing community conditions. The three-day institute made place for commission reports on planned recreation, economic opportunities, rural health and family relationships.

Baptist Seminary Dedicates Memorial Chapel

The principal feature of Southern Baptist Seminary's annual pastors' conference was the dedication of the new $500,000

alumni memorial chapel. The ceremonies marked the culmination of a movement launched by alumni nine years ago to provide funds for the erection of a much needed sanctuary on the campus of the largest seminary in the nation. Major addresses were delivered by alumni, including the dedicatory by Pres. Ellis A. Fuller and the coronation by C. Oscar Johnson, president of the Baptist World Alliance. In an executive session the alumni voted to discontinue the annual March pastors' conference in favor of a summer school.

Campus Dances Precipitate Crisis

A crisis in the affairs of Alderson-Broaddus College, Baptist institution in West Virginia, has been precipitated primarily by a demand of the students for permission to hold dances on the campus. Acting on a petition from the student body, the trustees voted to sustain the college's traditional policy prohibiting dancing. Whereupon an influential group of alumni demanded the resignation of Pres. John W. Elliott, charging that he does not have the confidence and cooperation of faculty, alumni and students. Dr. Elliott responded by announcing that his resignation is already in the hands of the trustees, to become effective in 1956 when he reaches the age of retirement or earlier if the trustees desire. The decision in the controversy is now up to the trustees, who confront the tension that prevails for the church-related college when student agitation for liberalized social activities conflicts with conscientious objections by a substantial element of the institution's supporting constituency.

Calls for Religious Program for Aged

An institute on religion and psychiatry in family living, sponsored jointly by the Louisville council of churches and the health and welfare council of the local Community Chest, devoted considerable attention to the problems of the aged. Robert I. Kutak, head of the department of sociology at the University of Louisville, insisted that more concern should be given to providing recreational facilities for elderly people. He suggested that maybe there should be something like an Old Men's Christian Association and an Old Women's Christian Association. He reported that a survey of 350 of Louisville's 35,000 citizens who are 60 or older indicates that only one-fifth are in poor physical health, few belong to clubs or other organizations and while most are strongly religious a large proportion no longer attend church services. Other panels composing the institute were on children's problems, family crises, loneliness and the ethical values of mental health.

And So Forth

Twelve denominations and 75 churches cooperated in a preaching mission in Charleston, W. Va., sponsored by the ministerial association of the city. Visiting speakers were Walter H. Judd, Lloyd Ellis Foster, Charles Ray Goff, Bernard C. Clausen, Wendell Phillips, Charles Leander Hill, Norman Dunning, Samuel L. Joekel, Harold J. Ockenga, Gerald Watkins, Henry Hitt Crane, Clovis G. Chappell, Raymond Lindquist, Morris Wee, William A. Benfield and William E. Hudson.

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meeting in Lexington of the Kentucky Methodist conference board heard Edward L. Tullis, extension secretary, declare that the postwar boom and the tremendous increase in population have produced a crucial need for church development. He reported that while 1,400 new congregations should be established in the U. S., 700 are at present worshiping in temporary quarters. He stated that one-fifth of all Methodist churches in the nation, and one-third of those in the south, are one-room structures.

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An Interview Distorted

Indianapolis Paper Charges Earlham Visitors Are Anti-American

INDIANAPOLIS, May 10.—Two German girls visiting Earlham College at Richmond, Ind., Jutta Smid and Johanna Wahl, were subjected to criticism following an interview reported in the *Indianapolis Star*. Protests came from a state women's organization and from an American Legion post in Richmond. The girls were interviewed by a reporter, with Prof. Wendell Williams of Earlham, formerly a relief worker in Germany, acting as interpreter. The newspaper account reported that Miss Smid said that if the Communists came to the Allied section of Berlin they should be greeted with candy bars instead of rifle butts. Apparently it was this remark that led the reporter to attribute to the girls "anti-American remarks."

Pres. Thomas E. Jones issued a statement pointing out that a few prejudicial statements due largely to the girls' inability to comprehend fully some of the questions asked them were used out of context in the published article, and that positive statements were ignored. "The total effect was entirely misrepresentative of the attitude, spirit and intentions of the people involved," he said. Dr. Jones explained that the students are from a selected group brought to this country by the National Social Welfare Assembly, acting as agent for the state department and Commissioner McCloy. They are spending a month at Earlham. "The evident enthusiasm of these young people for the friendly reception which they have had in America and the inspiring demonstration of the democratic process in this country they have seen have been gratifying to the Earlham faculty, students and all others who have had opportunity to contact them," Dr. Jones said. He added that Earlham's press representative, who was present at the interview, reports that it was evident at the start that the *Star* reporter was unsympathetic with the girls, with Commissioner McCloy's youth leadership project of which they are a part, and with Earlham College's cooperation in the program. "The purpose of the interview was to make the program understood by the general public. It seems that the opposite result has been achieved," he concluded.

GEORGE WALKER BUCKNER, JR.

L.W.F. Ministers to Hungarian Refugees in Germany

Operated with financial help from the Lutheran World Federation, a central office has been set up in Munich to keep 2,000 Hungarian Lutherans scattered throughout western Germany in contact with their church. It registers members of the church, sends out publications from the office of the federation's service to refugees, obtains resettlement data and regulates relief distribution.

Urge Recognition Of China Regime

68 Religious Leaders Appeal for Action by U.S. Government—Association Honors H. S. Elliott

NEW YORK, May 9.—Sixty-eight American religious leaders, most of them prominently associated with Protestant work in China for two decades or more, last week sent to key officials in the state department, Senate and House a statement urging that negotiations be launched looking toward early recognition of China's Communist government. Emphasizing that they spoke solely for themselves, the signers declared that reliable information indicates that a majority of American missionaries now in China are in favor of such action. They pointed out that recognition need not imply approval of the ideology of China's present government, and that the U. S. has followed a similar principle in maintaining relations with certain other nations. Warning that cutting all political ties with China would play into Russia's hands, they stressed the importance of trying to maintain economic, cultural, political and religious contacts with the people of China if we are to have a share in influencing the course of events there. "If the U. S. is to hold its place in Asia we must be constantly aware of the longings and aspirations of the common people in all lands and shape our policy so as to aid in every proper way the fulfillment of those hopes," the statement declared. "Delay in recognition would make still more difficult the continuance of even our present contacts."

Religious Education Association Honors Harrison S. Elliott

During its two-day session here last week the Religious Education Association honored Harrison S. Elliott, who will retire next fall after 28 years as head of Union Theological Seminary's religious education department, and elected him its new executive. Ralph E. Diffendorfer, toastmaster, related how over the years Dr. Elliott has made a major contribution to the life and work of a number of organizations, including Union Seminary, the Methodist Church, the Y.M.C.A., the R.E.A., the Protestant council of New York city and Columbia University's Lincoln school. "Through it all, he has stood staunchly for values he holds dear," Dr. Diffendorfer concluded. F. Ernest Johnson of Teachers College, Columbia University, told the opening session of the R.E.A. conference that one of its primary duties is to protest the "insulation of spiritual ideals from teaching in the public schools." He condemned those who are concerned with preventing religious teaching in the schools but are not bothered by antireligious teaching.

'Religion in American Life' to Continue

Earle B. Pleasant, national director of Religion in American Life, announced last week that the movement will for the second year conduct a program under the direction of a laymen's committee with the support of business and industry as repre-

sented by the Advertising Council of America. He urged church leaders throughout the nation to make plans now to set aside November as "Religion in American Life" or "Come to Church" month, so that local attention will be focused on the national campaign. Twenty-one national religious bodies have given their approval to the second campaign and assured it their full support. Karl Quimby of the Methodist Church again heads the action committee which is made up of representatives of all participating groups.

Mark 300th Anniversary Of Scottish Psalter

A festival service commemorating the 300th anniversary of the publication of the Scottish psalter was conducted April 23 at Riverside Church under the auspices of the Hymn Society of America and the Protestant council of New York city. The congregation was led in singing medieval Scotch hymns by a chorus of 750 voices from 30 local choirs under the direction of Judson Rand. Devotions were led by Jesse W. Stitt, pastor of Village Presbyterian Church and president of the council's Manhattan division. The sermon was preached by Canon George Wallace Briggs of Worcester Cathedral, England. Robert J. McCracken in the meditation said that the Scottish psalter is regarded as ranking along with the King James version of the Bible and the Book of Common Prayer as a contributor to the Protestant tradition.

And So Forth

On April 29 John Meredith Pearson was inaugurated president of Drew Seminary for Young Women at Carmel, N. Y., the only secondary school for girls operated by the Methodist Church in the northeast.

The annual report of the New York city Y.M.C.A., issued last week, revealed that the association served 58,331 members last year, while 113,186 others made use of its 17 branches on a transient basis. Attendance at all program events and services totaled 5,892,489. Operating cost was $5,876,109, of which 90 per cent was met by payments for services.

At the annual meeting of Williamsburgh larger parish last Tuesday, William G. Boomhower, pastor of St. Paul's Evangelical Lutheran Church, Brooklyn, was elected president to succeed Cedric D. Layman, pastor of Ainslie-Greenpoint Presbyterian Church. The nine churches in the parish include Italian, Puerto Rican, Negro and Russian congregations.

At a special service April 28, the Methodist Church's New York society unveiled a portrait of Frank Mason North, author of the hymn, "Where cross the crowded ways of life," and a former secretary of the society.

J. HENRY CARPENTER.

Church of Finland Scholarships To Americans

The Church of Finland (Lutheran) has established two scholarships of 100,000 Finnish marks each to be awarded pastors who are working among Americans of Finnish origin in the Suomi synod in the United States. The scholarships provide for a year's study in Finland. First American to be awarded a scholarship was Walter J. Kukkonen, formerly home missions secretary of the Suomi synod, who is now studying at the University of Helsinki.

Cleveland Church Raises $330,000 Building Fund

Members of the Plymouth Congregational Church at Cleveland, Ohio, have subscribed $330,000 to add two new wings to their present building for educational work and community service.

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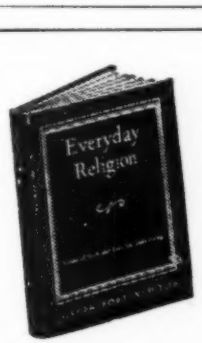

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Chile's Catholics Split on Politics

Hierarchy's Efforts to Heal Division Are to No Avail—Communist Ranks Broken by 'Titoism'

SANTIAGO, CHILE, April 28.—The cleavage in the ranks of the century-old, once monolithic Conservative party becomes more bitter daily as the economic condition of Chile worsens. This is highly disturbing to Roman Catholics, since the leaders of the two parties to the split are prominent Catholic laymen—Sen. Eduardo Cruz-Coke, a physician, and Sen. Joaquin Prieto, a wealthy landowner. Prieto's movement, the "Traditional Conservative," accuses its opponent, the "Conservative Social Christian" party, of being the servant of Stalin, and advertises itself as being made up of people who "loyally sustain the Catholic position." This internal Catholic dispute secretly pleases liberal Chileans, who see the once leading political force of the nation, the Roman church, being weakened, and who observe that the epithets which adherents of the two groups hurl at each other are far from Christian and serve only to discredit the faith they profess. A recent shift in the cabinet resulted in the presence there of a greater number of Roman Catholic leaders. Dr. Cruz-Coke, preparing to stand in the 1952 elections (he was defeated by Pres. Gonzalez Videla in 1946) is wooing the Communists, whose party is now outlawed.

Hierarchy Tries Reconciliation

Roman Catholic Cardinal Caro has tried his best to pacify the opposing movements, but so far he has failed. Reverberations of the dispute have reached Rome, and Pope Pius through his secretary for external affairs sent a special communication to Cardinal Caro headed "Catholics of all Chile, unite!" The message calls the division between Catholic laymen and priests on political issues a "matter of solemn gravity," one which is "harming the unity of the faith and the obedience which is demanded by the discipline of the church." All this, it continues, in the presence of the fact that workers and farmers are being "choked by atheistic materialism." Cardinal Caro has expanded upon the papal document, appealing to Chilean Catholics to exercise love in their dealings with each other and to practice unity. "Why has the Catholic Church suffered violent persecutions in Latin America, France, Portugal, Spain, Italy and Mexico?" he asks. And he answers: "Because of the divisions among us. Let us, then, unite."

Appeals Fall on Deaf Ears

The appeals of the pope and the cardinal have been followed only by a sharpening of the belligerent attitudes exhibited by the parties to the dispute. As a reaction against the fighting response of the hierarchy, a strong anticlerical movement has been organized in Santiago. It aims at keeping ecclesiasticalism entirely out of the public schools and politics. On the other hand, a number of Roman Catholic laymen ascended San Cristobal hill near this city on Good Friday to do penance for the division in the fold and to express sadness because of the progress being made by "enemies of the church"—whom the daily paper, *Catholic Action*, identifies as Protestants, Masons and communists.

Chilean Communists Faced With 'Titoism'

"Titoism" has arisen to plague the underground Communist party in this country, which was already having trouble enough from the opposition of the democratic political forces. A new movement within the party is asking for organization of a Chilean communist organization which will be totally independent of the Cominform. Its adherents want a change because they say the party as at present constituted follows blindly instructions which serve only Russian political interests, postpones the legitimate interests of the Chilean masses, and in its "aboveground" activities really aids fascist leaders. The third objection is based on contacts Communist leaders made recently with Sen. Carlos Ibañez, former military dictator.

Evangelical Churches Expand Their Programs

The Evangelical churches are actively engaged in strong evangelistic campaigns. More and more doors are being opened to their message. Last year they were able to report nearly 20,000 new members, while contributions for support of their work doubled. The more progressive denominations are carrying on Christian education activities which are becoming more and more significant. Methodists, Presbyterians and Southern Baptists have established programs for training Sunday school teachers and officers. Summer camps for children and youth are increasing in number. As to lay organizations, the women's groups are well organized, the young people's groups are becoming better integrated, and now the men are starting to move in the same direction.

And So Forth

The Methodist Church in South America has inserted a new question in its ritual for receiving new members: "Will you promise to do all within your power to bring another person to a personal experience of Christ?"

The United Nations' international children's emergency fund (UNICEF) has granted Chile's sanitary department $82,000 to aid it in its battle against tuberculosis, which each year takes a heavy toll among the nation's children.

The Bible Society under the direction of David Breckenridge sold over 133,000 copies of Bibles, New Testaments and Gospels in Chile last year. This represents a considerable gain over 1948.

PEDRO ZOTTELE.

Swedenborg's U.S. Publisher Celebrates Centenary

The Swedenborg Foundation, 51 E. 42nd St., New York city, this year is celebrating the 100th anniversary of its establishment as the U.S. publisher of the theological writings of Emanuel Swedenborg.

Lutherans Plan New High School

Twin Cities Committee Representing 5 Synods Is Set Up—Minnesota Faces Migrant Problem

MINNEAPOLIS, May 8.—First step looking toward establishment in the Twin Cities of a Lutheran high school was taken at a recent "all-Lutheran" institute on Christian education at Bethany (Evangelical Lutheran) Church here. It was attended by 300 representatives of several Lutheran synods. They elected a committee to study problems connected with starting such a school and instructed it to report back to another institute six months hence. Members of the committee, which is headed by Prof. Herman Preus of Luther Theological Seminary, St. Paul, are clergy representing the United, American, Augustana and Evangelical Lutheran churches, and the Lutheran Free Church. Lay members will be named later. It is not yet known whether the Lutheran Church—Missouri Synod will be represented on the committee, although it was represented at the institute and one of its clergymen, A. R. Kretzmann of Chicago, was the principal speaker. Out of the institute came a recommendation that a Lutheran council be established in Minneapolis to strengthen present educational agencies. A similar council functions in St. Paul, but some Lutheran clergymen have resisted formation of such an agency in this city on the ground that it would serve to weaken the local church federation.

Warn Minnesota on State of Migrants Within Borders

Minnesota churches and relief agencies have been called upon to aid the many migrant workers pouring into the state in search of harvest jobs that will not be available for several weeks. Ellis Marshburn of Chicago, area director of migrant work for the Home Missions Council of North America, has warned the Minnesota council of churches' migrant committee that a "desperate" situation is fast developing. Workers are being driven from Texas and other southwest areas by lack of employment, Mr. Marshburn reports, and some of them are entering Minnesota by the truckload, although the pea harvest will not start till mid-June. Meanwhile, they are said to be suffering from hunger and illness, to lack credit and to be "settling in shacks fit only for summer occupancy." The only solution, Mr. Marshburn warns, is supplementary employment until harvest time.

Set Up Sixth Regional N.A.E. Affiliate

At a convention held here recently, delegates from conservative churches in Minnesota, North and South Dakota and northern Wisconsin constituted the Upper Midwest association of evangelicals. This sixth regional affiliate of the National Association of Evangelicals adopted resolutions opposing appointment of any U. S. representative to the Vatican and allocation of any federal aid to parochial and private schools. Don H. Householder, pastor of Trinity Methodist Church, Los Angeles, declared

that blame for the fact that Christian churches have fewer missionaries than in 1924 lies with "modern theological liberalism" which "has not produced and thus cannot supply the demand for ministers and missionaries."

Young Minnesotans Attend Midcentury Conference

More than 500 young Protestants representing a score of denominations took part in the three-day midcentury Christian youth conference sponsored at Bethel (Augustana) Lutheran Church, Willmar, recently by the Minnesota council of churches. They separated into "discovery groups" to discuss topics of current interest. At the business session of the Minnesota Christian youth council, held during the sessions, it was voted to conduct a clothing drive for Indians in the state next fall, and to create a permanent committee to study the Indians' needs. A work caravan to organize vacation church schools among these people was proposed as a project for 1951. Hugh O. Miller, Presbyterian, a student at Macalester College, was elected president to succeed David Kachel, a member of the United Evangelical Brethren Church and also a Macalester student. Speakers were Gov. Luther W. Youngdahl, Pres. Charles J. Turck of Macalester College, M. A. Hammerberg, St. Paul Lutheran pastor, and Dennis Savage of the United Christian Youth Movement of North America.

How to Win Friends For Catholicism

Delegates to the Minnesota convention of the Catholic Daughters of America held in St. Paul recently were told by Fr. James R. Coleman of Minneapolis, who directs the group's "convert league," that the way to win people to the Roman Catholic Church is to "emphasize the things you have in common and minimize differences, at least to start with." Fr. Coleman is now "working on" his 500th convert. He explained how to overcome various "stumbling blocks" which keep people from entering the church, such as Catholic attitudes on "funerals for rascals," birth control, sterilization, mercy murders, statues and medals, indulgences, prayers and parochial schools. Referring to the recent Catholic funerals in Kansas City for two murdered political gangsters, Fr. Coleman declared that Christ himself set a precedent for such funerals when he "took back the good thief on the cross into his love and into heaven."

And So Forth

Plans for enlisting grass roots support for the proposed weekly, the *Protestant World*, were made at a recent meeting at Wesley Methodist Church here. In attendance were church leaders from Minnesota, Wisconsin, Iowa and the Dakotas. Robert Searle, who will edit the publication, explained that the upper midwest area is to serve as the pioneer region in raising capital funds for the new weekly and in initial circulation efforts.

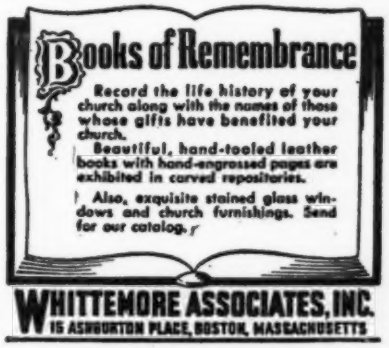
Roy Burt, Methodist pastor at Willmar, has been named temporary chairman of a statewide committee which will seek passage of F.E.P. legislation.

Speaker at the annual dinner of the Minneapolis church federation was John Oliver Nelson, director of the Federal Council of Churches' commission on the ministry. Kermit Eby, former educational director for the C.I.O. who is now a professor at the University of Chicago, addressed the recent meeting of the Minneapolis ministerial association at Augsburg College.

Carl H. Bartsch, during whose 32-year pastorate at Holy Trinity English Lutheran Church here the communicant membership rose from 250 to 2,200, died recently at the age of 61. The Trinity congregation is widely known for its tithing record.

At the 92nd annual convention of the Minnesota Augustana Lutheran conference at Red Wing, it was reported that the average salary of pastors in the conference is $3,207, not counting parsonage; in 1947 the average salary was $2,635. The conference voted to keep the ban against dancing at Gustavus Adolphus College, St. Peter, which it controls.

WILLMAR L. THORKELSON.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Maine's Country Ministers Confer

Baptists, State Council, Hold Meetings For Discussion of Rural Scene— Youth Awards Announced

PORTLAND, ME., May 8.—The time between Easter and spring planting is traditionally utilized by rural churchmen in this area for getting together to compare notes and make plans for the future. Two significant meetings were held beginning April 10—one sponsored by the United Baptist convention of Maine, the other by the Maine council of churches. (No competition is implied; the Baptist state secretary attended parts of both meetings.) For the fourth year, Fairfield Baptists played host to the convention's Town and Country convocation. Fifty ministers from all parts of the state attended this fifth annual session, which had as its theme "the rural pastor as shepherd and prophet." They heard addresses by four main speakers. Ward W. Hibbs, director of town and country for the West Virginia Baptist convention, gave four lectures on the program of the rural church, basing his suggestions on the worship, evangelism and fellowship of the early church. Harold E. Hammer, Buskirk, N. Y., pastor, spoke on evangelism, stressing the importance of prayer in the search for revival. In a series of addresses on Old Testament prophets of town and country, Ralph F. Palmer, pastor and former Gordon College professor, showed how many of the teachings of the rural prophets sprang from the soil and are still relevant to rural life. Donald N. Thompson, pastor from Bridgeport, Me., gave three inspirational addresses on the pastor and his community, his church and his Christ.

Reports People Ready for Controls on Liquor

Daily forum discussions under the leadership of James MacKillop of North Livermore proved a popular feature of the Baptist town and country convocation. Paul Stewart of Maine's Christian civic league pointed to the recent Billy Graham tour as evidence that people are reacting against recent excesses and are ready for tighter controls on the liquor traffic. Bradford Hutchins, Waterville attorney, presented helpful suggestions on legal problems faced by churches and ministers. Devotional periods were led by various pastors, and the concluding observance of the Lord's Supper was conducted by Elmer N. Bentley, executive secretary of the United Baptist convention of Maine.

Rural Institute Hears of 'Life Commitment' Plan

Meantime, a smaller but no less enthusiastic group of rural pastors and their wives was assembled at Androscoggin House overlooking the lake of the same name in Wayne for the rural pastors' institute convened by the Maine council of churches. This less formal meeting offered hours for discussion, for learning and for recreation. Featured speaker was Walter Brockway of New Hampshire, who spoke on the "Life Commitment to the Rural Ministry" program sponsored by his state's Congregational conference and described previously in The Christian Century. Discussions were conducted on ways of cooperative effectiveness. At the final session resolutions were adopted urging that denominations outside New Hampshire adopt that state's "life ministry" program, and calling upon the Maine council of churches to engage the services of a religious education worker for unchurched areas. Douglas Harwood, chairman of the state council's committee on rural life, who had invited the pastors to the institute, reported that a conference on federated churches is to be held in Lisbon in October. It will be open to delegates from churches already federated and from those which might benefit from such an arrangement.

University's Farm and Home Week Considers Religion

The importance of religion in any consideration of the resources and techniques of rural living was not neglected at this year's Farm and Home week at the University of Maine, held at Orono the first week in April. One of the principal speakers was Arthur Macdougall, Bingham pastor who is also author of the "Dud Dean" wild life stories. Mr. Macdougall extolled the country and village as providing "the best and happiest circumstances for living." "Life near the earth and the elemental is such as to bring about health and sanity," he said. "It is less subject to the insecurities and spiritual debilities of urban life."

Church Council Sponsors Youth Essay Contest

Hope Cunningham of Biddeford and Ralph Clark of Bar Harbor won this year's Maine council of churches world order essay contest. This annual event, conducted under the direction of Robert C. Whitehead, chairman of the council's committee on world order, attracts attention in hundreds of churches and high schools, where boys and girls submit essays setting forth their ideas on building world friendship. Miss Cunningham's paper advocated federal world government; Clark's favored a unilateral but aggressive policy of world friendship by the U.S. The young people were awarded a year's possession of plaques for their respective schools and gold keys for themselves, plus a trip to U.N. headquarters at Lake Success under the guidance of Mr. and Mrs. Whitehead.

And So Forth

Rev. Gladys Doughty York, secretary of the New England Town and Country Church Conference and the Oberlin Fellowship, reports that an impressive list of leaders has been compiled for the conference's annual meeting, to be held at Ocean Park June 26-30.

Final reports from the visitation evangelism program in the Bradford, Vt., area testify to its effectiveness; the 5 participating churches received 231 new members. For each, the program resulted in the greatest number of accessions at a single time in history. NATHANAEL M. GUPTILL.

Muhlenberg Press Announces Rung Award Contest

The Muhlenberg Press announces that its next Rung award, provided for in the

will of John Rung, Lutheran layman who died in 1891, will be for fiction, biography or fictionalized biography emphasizing Christian living or example. Manuscripts, which must be from 100,000 to 125,000 words in length, should be submitted before March 31, 1951. An award of $2,500 is to be made outright, with an additional $2,500 paid the winner as advance royalties. Rules may be obtained from the press at 1228 Spruce St., Philadelphia.

Released Time Furor

Commission Hearings in Rhode Island Arouse Religious Controversy

PROVIDENCE, R. I., May 6.—The commission on released time which Gov. John O. Pastore appointed last year to study religious differences on the released time issue has concluded its investigation and announced that its members agree on one point: new legislation is not needed to provide for released time. The commission held several public hearings which resulted in the centering of public attention on religious controversy. The feeling is widespread that the situation did much harm to interfaith relations. For the most part, Protestants and Jews were opposed to the released-time practice; Catholics and the Protestant Episcopal diocese of Rhode Island favored it.

Propose After-School Program

Meanwhile, the state council of churches had a special committee working on the matter of possible Protestant action. It came through with a proposal which does not mention the subject of released time, but proposes the development of cooperative weekday programs of religious education to be held after school hours. The same standards of instruction, curriculum and equipment which prevail in public schools would be sought. It is believed that such a program would help set local policy, particularly in communities where no religious education program will be started during school hours unless it is favored by all religious groups. If the proposal is adopted, the council's religious education department, headed by Esther L. Johnson, Congregational state secretary of Christian education, will offer its services on a limited basis to assist in developing local programs.

Rhode Island Has Evangelism Emphasis in March

The 80 churches which participated in the visitation evangelism program conducted throughout Rhode Island early in March by H. H. McConnell of the Federal Council of Churches report the addition to their rolls of nearly 500 new members. Each morning Dr. McConnell spoke at a seminar session for pastors; each evening he addressed sessions for laymen. The week after the program was concluded, E. Stanley Jones conducted a preaching mission at Calvary Baptist Church here. He also spoke each morning on a devotional radio program sponsored by the state council of churches, and addressed assemblies at Newport, Westerly, Kingston, Wakefield and Pawtucket. The state council, which sponsored the preaching mission in cooperation with United Protestant Laymen, interdenominational men's group which meets monthly, estimates that 10,000 persons heard Dr. Jones during his visit to Rhode Island.

And So Forth

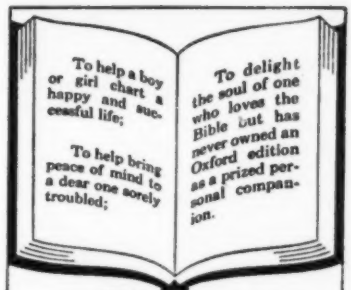
The 350 men attending the fifth annual Protestant men's luncheon sponsored by the state council of churches heard Ralph W. Sockman, pastor of Christ Church (Methodist), New York city, discuss the problem of freedom. "Democracy is at stake in the right of private judgment," he said. "I hope that someday we can be confident enough of our faith to sit down and talk about the principles in which we believe."

Billy Graham, the evangelist, drew large crowds when he made three appearances recently in Providence.

Albert N. Sherberg, formerly pastor of Pilgrim Church (undenominational), New Bedford, Mass., has begun his new duties as executive secretary of the Rhode Island association for the blind.

Thomas K. Thompson, formerly stewardship secretary of the Congregational Christian missions council and visual education secretary for the United Stewardship Council, has begun his pastorate in a new congregation called for the present the United Church of Christ (Congregational), at Cranston. It will serve four new residential developments adjacent to the business section of the city. The parsonage has been completed, and the congregation's first service will be held there tomorrow.

JOHN W. ABBOTT.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Church of Timor Must Raise Funds

Facing Loss of Previous State Grant, It Plans to Reduce Salaries, Increase Contributions

KUPANG, TIMOR, UNITED STATES OF INDONESIA, April 25.—The major item considered at the April 5-15 meeting of the Synod of Timor—which includes the islands of Timor, Sawy, Flores, Alor, Pantar and Sumbawa—was finance. Shortly before the meeting in Kupang, the capital, word was received from Djakarta that the government subsidy which has covered five-sixths of the budget was being withdrawn. "Yet we surmounted the danger of dealing only with money," said one of the clergymen present, "and gave consideration to other areas of responsibility: youth work, distribution of literature, the care of the Christians in the army and the nature of preaching in these times." The 19 ministers and 10 laymen who attended the meeting represented 315 organized churches and 223,881 baptized Protestants.

Hope to Stretch Government Grant Over 6-Year Period

The Timorese church hopes that its portion of the 10 million-guilder settlement being made by the government on the Church of the Indies (which for three centuries before 1935 was the established church) may last for a six-year period. It plans to reduce ministers' salaries, making no distinction between Dutch and Indonesians of equal scholastic attainments, increase the responsibilities carried by individual workers and raise the amount of contributions from members. To increase congregational giving from 40 cents per capita, as it was in 1949, to 2½ guilders within six years will be no easy task.

Consider Function in Political Crisis

Because of the active participation by many ministers and laymen in the provincial, regional and national parliaments, considerable interest was aroused by a speech made by Pandita Johannes Abineno of Roti presbytery, the only Timorese clergyman with a university background. In it, Abineno contended that preachers must not play up to popular interest in politics by pretending to speak on religious freedom while in reality only discussing national affairs. He declared that ministers must turn the light of the gospel on so-called Christian customs rather than adapt the moral quality of their preaching to the status quo. "God is the lord of judgment as well as of love," he reminded his audience. "His righteousness must not be separated from his love." A proposal that would have required ordained ministers to choose between their ecclesiastical and political careers was voted down by the synod.

Pagans Become Christians

On the morning of April 18, 40 household heads, including the headman and sorceress of a village near Kapan, abandoned their magic-making instruments in a ceremony witnessed by the 58 students of the theological school at So'e. While the animistic Timorese make no graven images, they do seek through incantations to control the spirits. Thus to abandon the sorcerers' instruments marks a big step in their Christian growth. Many of the 40 had already been baptized, but before they become full communicants they will undergo a three-year course of training. By the time they are prepared to abandon their instruments of magic, they have developed practices of worship and private prayer.

Theological Seminary Needs Building Fund Aid

The theological school at So'e, which is designed to serve the churches of east Indonesia, occupies a makeshift plant heavily damaged during the war. It has applied through the International Missionary Council for a grant from the American churches which will permit it to move to Macassar. The 10 churches currently represented in the student body are financialy able to maintain their students on scholarships, but there are no funds for permanent buildings in the capital city of east Indonesia. This cooperative educational venture offers a better quality of instruction than any one church is able to do. But if its activities are to continue, it must be moved to Macassar. The Protestant churches of East Indonesia enroll a larger proportion of the population than does any other mission field of comparable size.

Movement to Church Laid To Examples Seen

The movement into the Church of Timor of more than 10,000 new members annually can be explained in part as a reaction from an inadequate animism and a turning to a new cultural system as represented by Christianity. The missionaries introduced education. Most of the doctors and nurses are Christians. Secularism offers little competition. The populace is able to observe constantly the superiority of Christianity as a way of life. The ministers and many of the members of the churches recognize the limitations of their knowledge and experience. Few of the 75 ministers and 228 unordained evangelists have been outside their own islands; only two are academically prepared to study in western lands. Books and publications either in their own language or in Indonesian are few. Their appreciation of the missionaries is one factor which explains the continuance of cordial relations between the Timorese and the Dutch, as contrasted with the suspicion and even hostility which obtains in many other areas of Indonesia. In spite of the fact that he is Dutch, the present moderator, Dr. Dyrkstra, was elected a short time after the first military action between Dutch and native troops had inflamed the spirits of most Indonesians.

Nurse Arrives to Serve Island Hospital

A registered nurse, Miss Wolff, has arrived in Kupang from Holland to supervise the 52-bed hospital on the mountainous island of Alor, which at present is without European staff. The island contains 22 different language groups. On it and neighboring Pantar island are 46 different Christian congregations. Miss Wolff is a veteran of years of missionary service in New Guinea

and Java. Once a month she will make a visit to a near-by leper colony which at present is without attendants or medicines for its 33 members. Dr. J. C. Hörshner, missionary superintendent of the government hospital in So'e, treats 120 lepers on her monthly visit to Loli. There is now no leprosarium on Timor; the church hopes to establish one when and if funds become available. WINBURN T. THOMAS.

Bridges Resigns Post

Ill Health Forces Retirement of Head of Pacific School of Religion

SAN FRANCISCO, May 8.—Ronald Bridges has resigned as president of the Pacific School of Theology, Berkeley, because of impaired health. Under his leadership, the seminary's enrollment has increased "in numbers and quality," the endowment has been augmented by $200,000, new faculty members have been added and a new dining hall and two residence halls constructed. Dr. Bridges has no immediate plans other than to rebuild his health. He and his family are returning to their home in Sanford, Me. His continuing responsibilities in various organizations, however, will take him frequently to New York. Just now he is in a hospital recovering from a neck injury incurred in a fall.

Southern California Council Executive Moves North

E. C. Farnham, for the past 12 years executive secretary of the church federation of Los Angeles and of the Southern California council of churches, on Sept. 1 will begin his new duties as secretary of the San Francisco and Oakland council of churches. A veteran of 25 years in the council movement, Dr. Farnham is regarded by many as "dean" of council secretaries. The Oakland secretaryship has been vacant for two years, since Howard Busching resigned to join the Florida State University faculty, and the San Francisco council has been without a secretary since Hugh Landram resigned last December to take a post on the Chicago church federation staff.

Baptists Transfer Headquarters To Oakland

The Northern California Baptist convention will move its headquarters from San Francisco to Oakland by July 31, says the *Baptist Advance*. It will occupy property owned by the convention which offers more complete facilities than does the present headquarters. Plans are under way for opening a bookstore, a reading room and a chapel in addition to offices and committee rooms. There are plans, too, for a private room, bath and sundeck for the use of missionaries, denominational visitors and pastors.

And So Forth

Charles W. Gilkey, formerly dean of the University of Chicago chapel, was guest speaker last month at the Pacific School of Religion and at Stanford University.

Stockton's First Presbyterian Church (Ward Willis Long, pastor) celebrated its centennial March 17, with Louis H. Evans of First Presbyterian Church, Hollywood, as the featured speaker. The presbytery of San Francisco met as guests of the church March 14.

Twenty thousand persons attended the 28th annual sunrise Easter service on Mount Davidson. William Elbert McCormack, pastor of First Congregational Church, San Francisco, preached the sermon and the Sterling (Kan.) College choir sang the anthem.

Leslie Wilder, Jr., and John C. Leffler have been added to the staff of the Church Divinity School of the Pacific (Protestant Episcopal) as lecturers in homiletics. The seminary has announced plans for a new classroom to be known as the Muriel Hallett Miller room.

The Assemblies of God have voted to move their Glad Tidings Bible Institute, a four-year school on the college level, from San Francisco to their conference grounds near Santa Cruz.

San Francisco's second annual observance of Passion Week as "the week to build spiritual foundations" was well attended. Noon meetings were held in First Congregational Church, evening sessions at Grace Cathedral (Protestant Episcopal). Roy L. Smith of Chicago was guest preacher.

W. EDGAR GREGORY.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Stage Fright (War.) Marlene Dietrich, Alistair Sim, Richard Todd, Michael Wilding, Jane Wyman. *Melodrama* set in London. Starts with one man's version of a murder, then goes with young dramatics student as she helps suspect flee, dangles before police clues leading to where she believes the true solution lies, is faced with real facts in case in terrifying climax. Directed by Alfred Hitchcock with emphasis on suspenseful bits rather than on over-all effect. Best elements: incidental scenes, minor characterizations. *Entertaining mystery fare.* M

Under My Skin (Fox) Luther Adler, John Garfield, Orley Lindgren, Micheline Prelle. *Drama* based on Hemingway story about small boy who on adored father's death gets glimmer of truth—that his father was really a crooked and discredited jockey. Film adds to this by having father risk life in one final tragic effort to redeem son's faith. . . . Interesting European settings, and a number of emotionally moving father-son sequences. A racetrack story whose additions are *effective enough dramatically* but still do not resolve the moral dilemmas raised. M,Y

Ticket to Tomahawk (Fox) Anne Baxter, Dan Dailey. *Melodrama.* The hilarious but danger fraught journey of the first train to master a new narrow gauge route up a Colorado mountain. The course is beset by wily agents of stagecoach line bent on destruction and by aroused Indians, but the greenhorn drummer who is the first passenger and the gun-carrying granddaughter of the local marshal save the day. A technicolored, *nonsensical* riot satirizing mine-run westerns. M,Y,C

BEST CURRENT FILMS

For Family: Challenge to Lassie, Cheaper by the Dozen, Cinderella, Francis, Jolson Sings Again, Louisiana Story, On the Town, Top o' the Morning, When Willie Comes Marching Home.

For Mature Audience: The Affair Blum, All the King's Men, Battleground, The Bicycle Thief, The Fallen Idol, Fame Is the Spur, Hamlet, The Hasty Heart, The Heiress, Home of the Brave, Intruder in the Dust, Lost Boundaries, Monsieur Vincent, Mrs. Mike, Pinky, The Quiet One, The Red Shoes, The Rugged O'Riordans, Samson and Delilah, Sands of Iwo Jima, She Wore a Yellow Ribbon, The Third Man, Three Came Home, Twelve O'Clock High.

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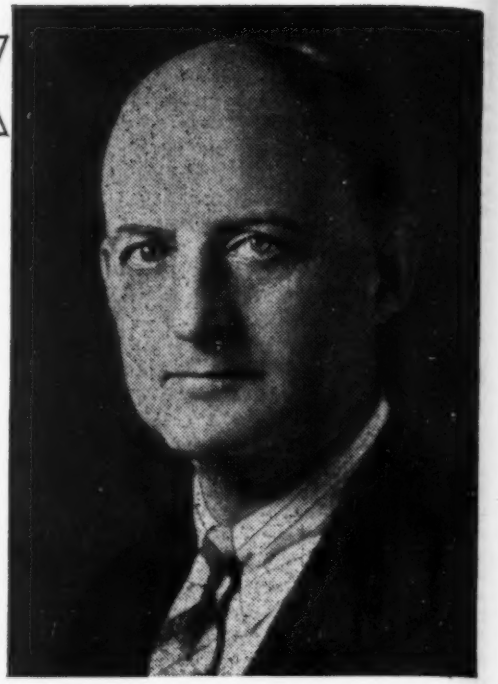

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